

A LIFE OF ST. PAUL ✠ FOR THE YOUNG ✠



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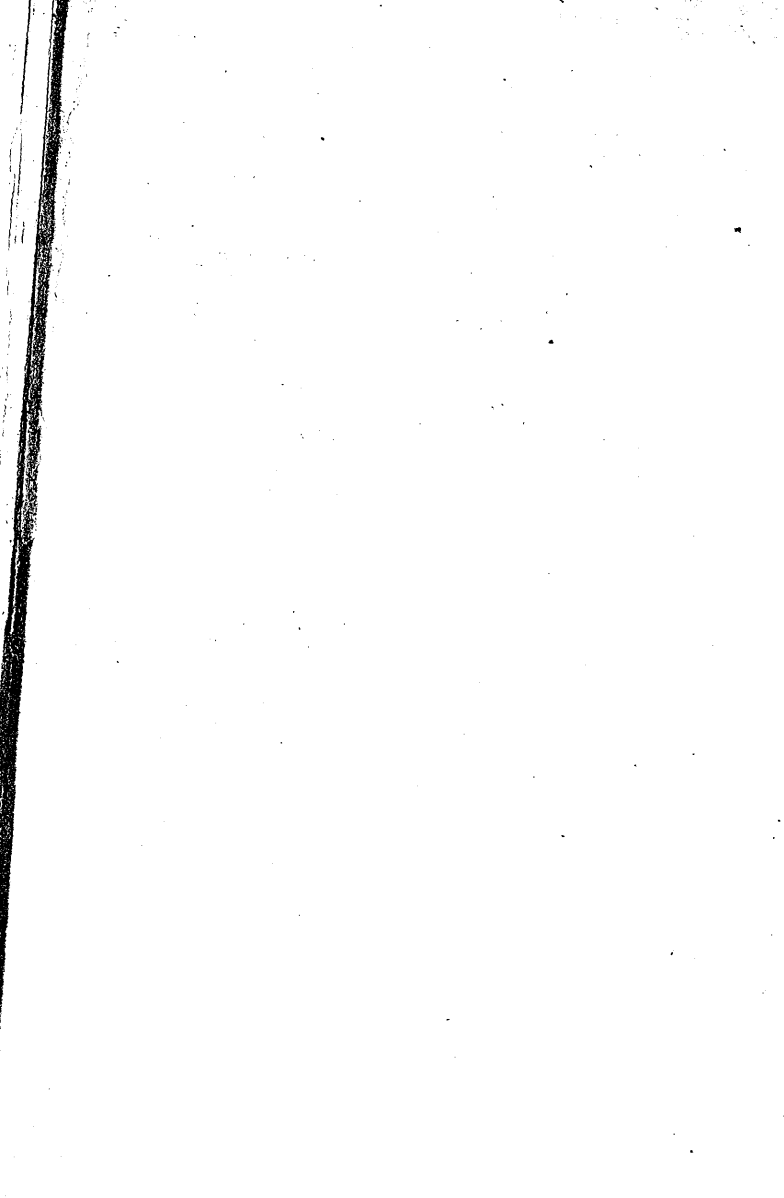
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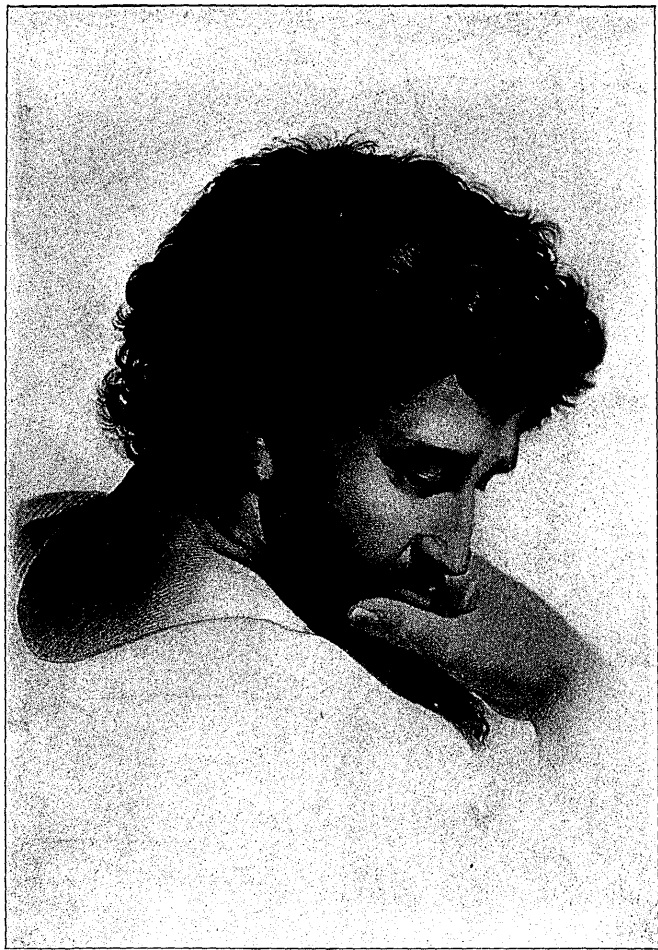
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ST. PAUL

Gustave Doré

A Life of St. Paul for the Young

BY

George Ludington Weed

*Author of "A Life of Christ for the Young," "Great
Truths Simply Told," Etc.*

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PREFATORY NOTE

THIS volume is a continued narrative, including in chronological order, scenes and incidents of the life of Paul, and such of his simple teachings as will enable the young to understand something of the noble greatness of the man, and the value of the truths he taught, and for which he suffered and died. While many Lives of this Apostle have been written and are of exceeding value to the scholar and adult reader, very few have been prepared for the young—none it is believed of recent date. While such are familiar with stories of heroism, patriotism, adventure and noble deeds, Paul is often known by them only as a famous name. The frequent interweaving of Biblical forms of expression is to aid in associating the facts here recorded with the Sacred Record from which they are chiefly derived.

The want of unanimity concerning the chronology of the Life of Paul, even among the twenty-six scholars who have made this a special study, suggests that the dates are only approximate. The table by Alford is given at the end of the book.

With the aid of the four maps especially prepared to

Prefatory Note

accompany this volume, the young reader may be encouraged to follow Paul in his journeys; while the many illustrations will aid in giving reality to the scenes of his life. Visits to many of the places described have helped to make that life vivid and real to the author.

The full Table of Contents is prepared with reference to review by parents and teachers, thus adapting it for use as a text-book for special study, if so desired.

For facts and many suggestive thoughts, cordial acknowledgment of indebtedness is made to scholars who have contributed largely to the wealth of literature pertaining to the Life of St. Paul; especially Conybeare and Howson, Macduff, Farrar, Lewin, Stalker, Goodwin, and Gilbert.

G. L. W.

Philadelphia, June, 1899.

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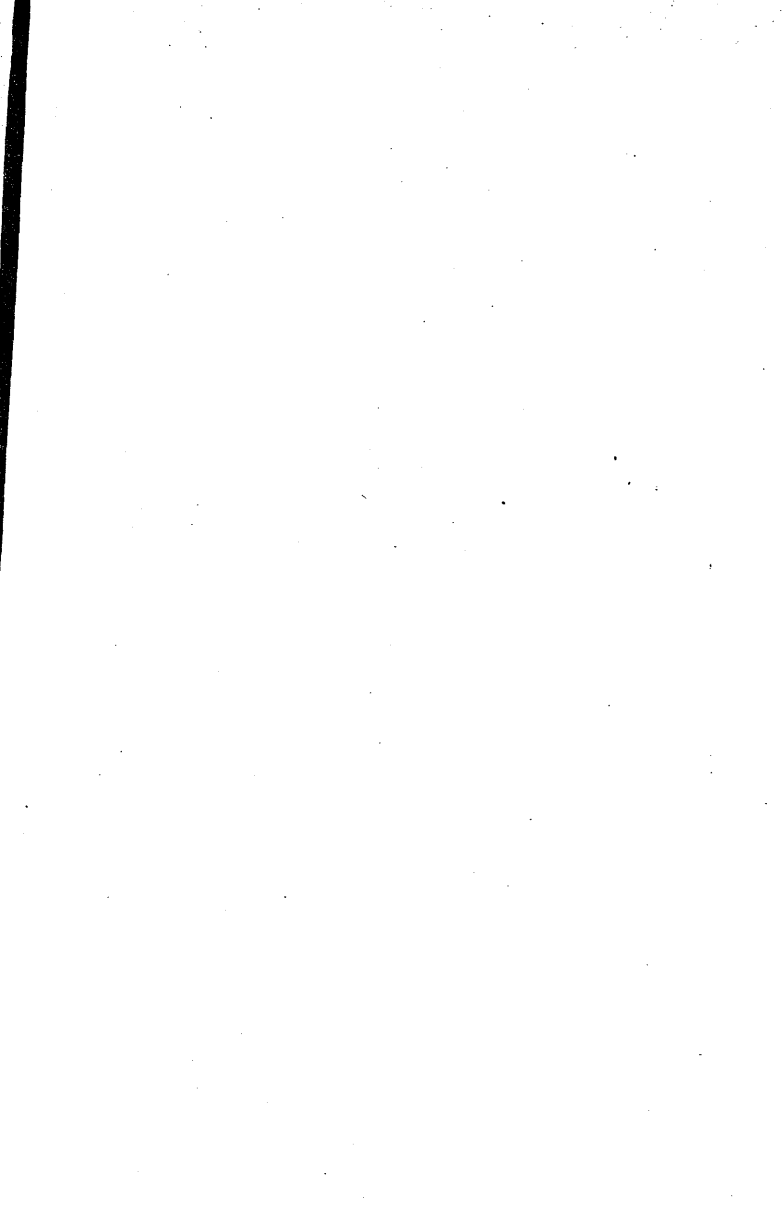
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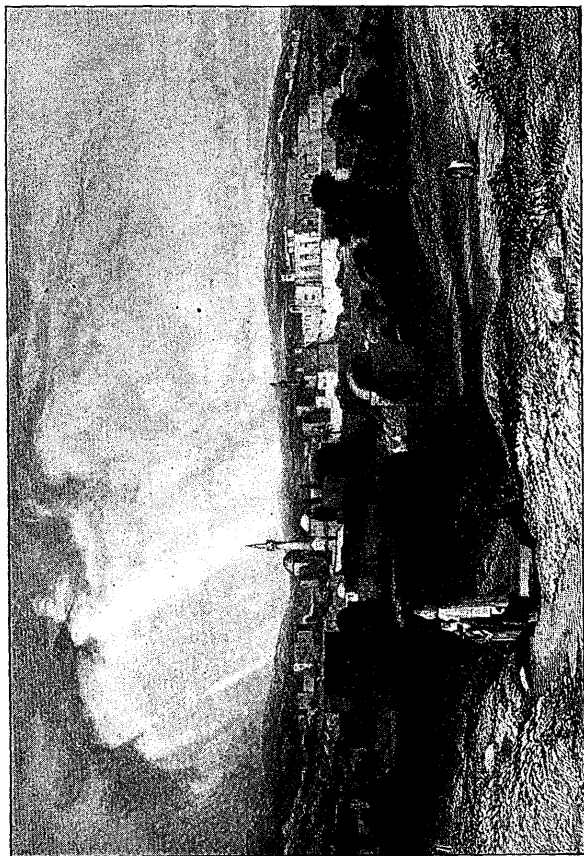


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NAZARETH

From an old engraving

The Life of St. Paul

CHAPTER I

Boyhood Home in Tarsus

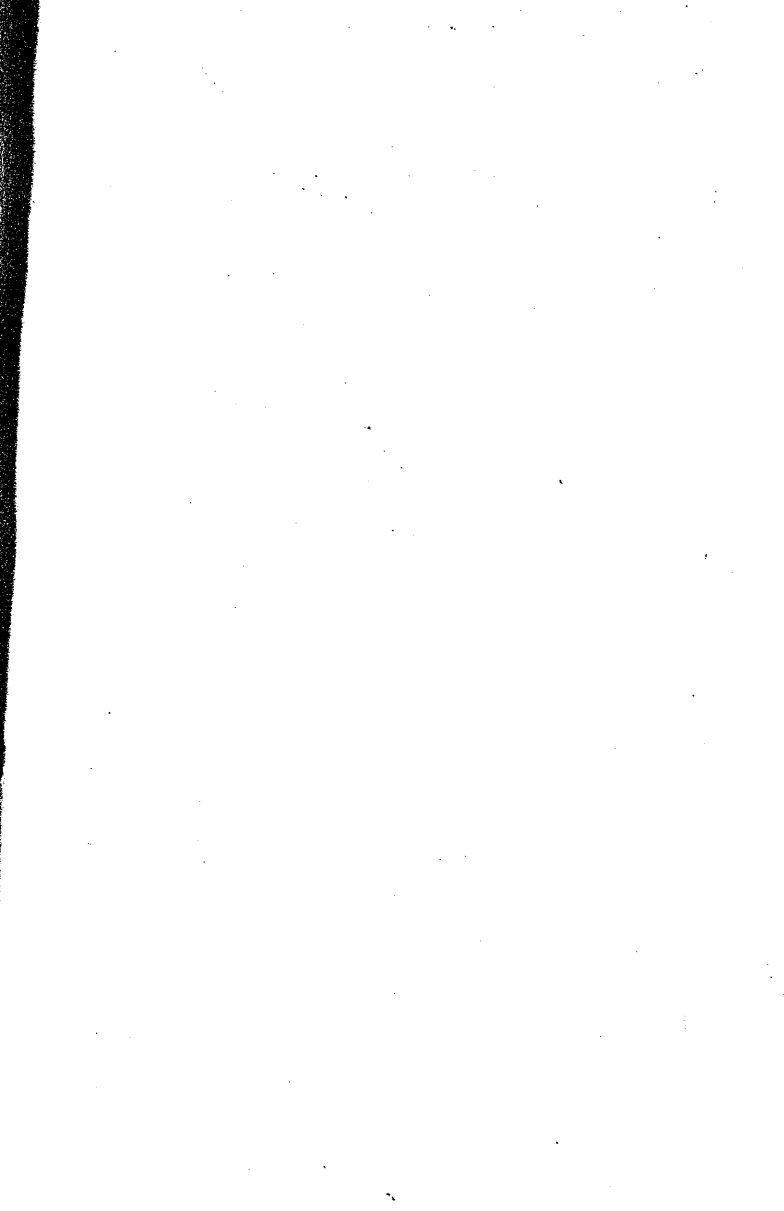
PALESTINE lies on the east of the Mediterranean sea. Northwest of it, bordering on the same sea, is Asia Minor. Two thousand years ago a division of Palestine was called Galilee; and a division of Asia Minor, Cilicia. They were provinces of the Roman Empire; by which we mean that their people had been conquered and were governed by an emperor in the distant city of Rome. In Galilee was the town of Nazareth; and in Cilicia, the town of Tarsus. In Nazareth lived a boy Jesus; and in Tarsus the boy Saul, afterward known as Paul. Little did the people of Nazareth think that the most marvelous being of our world lived among them; and as little did the people of Tarsus think that young Saul was to be one of the most wonderful of men. In following Saul so far as we can, from his childhood to his death, we must remember some things about his country and home,

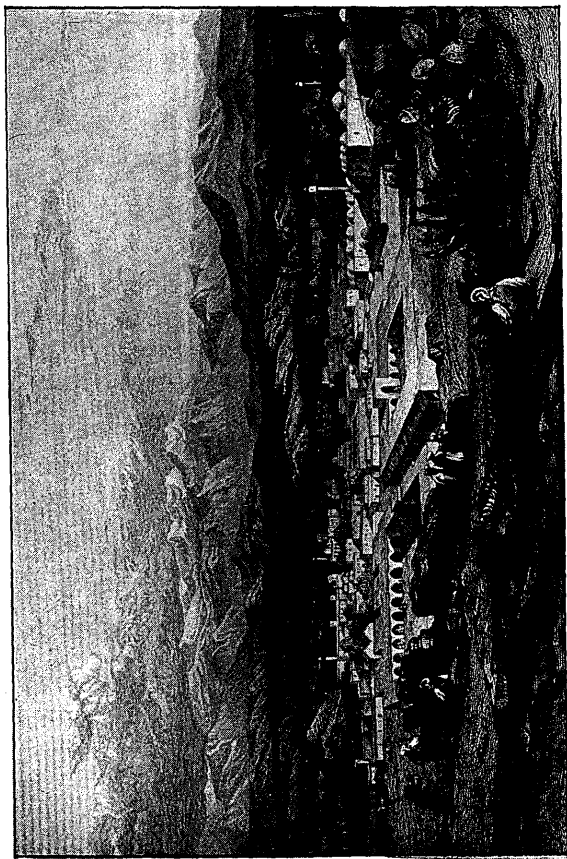
the people among whom he lived, his education, and many other things which helped to make him what he became—the great apostle of Jesus Christ.

In Cilicia the Taurus mountains run parallel to the Mediterranean coast. Between the range and the sea is a fertile plain, whose great heat in the summer drives most of the people to the cooler air of the mountain slopes. Many streams are formed or fed by the melted snows. One of the largest is the Cydnus, a cold and rapid stream, which dashes over the rocks, and winds among the valleys, and flows through the plain where palm-trees and beautiful gardens line its banks until it enters into the sea.

On this Cilician plain, near the Taurus mountains, on the Cydnus river, twelve miles from its mouth, was the city of Tarsus. It was a center of business, education, and political power. Vast quantities of timber cut in the mountain forests were floated from it to the Mediterranean. Vessels brought to it treasures from Europe. Riches from the regions around it were here gathered to be sent to Greece and Italy. Its streets and markets and bazaars were scenes of busy life. Varied kinds of dress and different languages showed that people of different nations lived within its walls. It was a great contrast to the squalid Mohammedan city of to-day.

Tarsus was the Roman capital of Cilicia. The peo-





TARSUS

From an old engraving

ple were compelled to obey Roman laws and to aid in fighting the enemies of Rome. Yet they were allowed to make some laws for themselves and to choose some of their officers. So Tarsus was called a free city.

Saul's father was probably a Roman citizen: so was he. This gave him protection in times of trouble, as we shall see. When Tarsus was no longer his home, he remembered it with interest and honest pride. He spoke of it as "no mean city." Ever since his day its name has been linked with his.

If we would understand the life of Saul, we must remember some things about the nations that lived two thousand years ago. Only three of them were civilized—having learning, refinement and good government. They were the Jews, Greeks and Romans.

The Jews were the worshipers of the true God, having the Old Testament Scriptures, which taught them about Him and Jesus Christ whom they called the Messiah. All other nations were Gentiles. They were Pagans—worshipers of false gods. Such were the Greeks and Romans. The Greeks were noted for their learning—not the wise things taught in the Scriptures, but what they learned without the Bible, much of which was contrary to its teachings. The Roman nation was noted for its vast dominion, its power over other nations, and its great wealth. Augustus Cæsar, the greatest of the Roman emperors, ruled

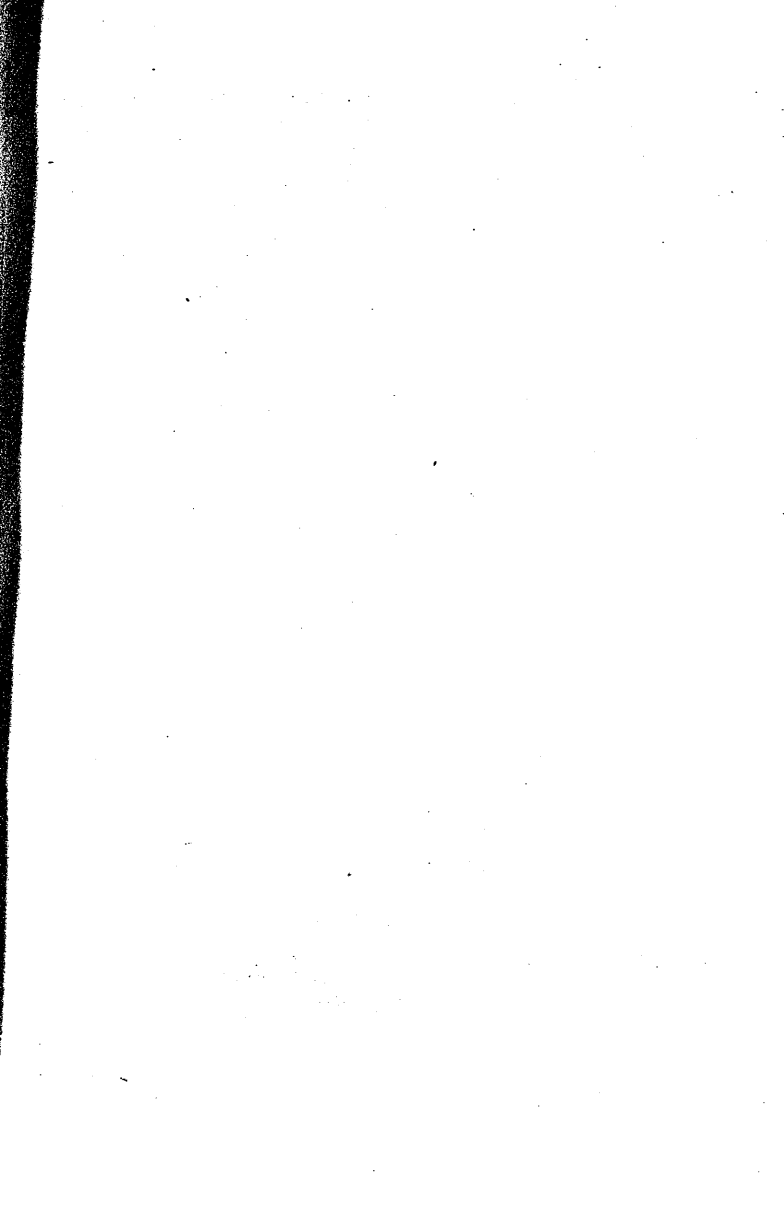
over a very large part of mankind. Rome, his capital, was full of riches obtained of the nations he had conquered. It was adorned with magnificent temples and palaces.

Though civilized nations have much that is good, they may have much that is evil. Wherever God is not worshiped and obeyed, wickedness abounds. Mere learning will not make a people good, nor will the power and riches of the mightiest kingdom. So it was with the nations of Greece and Rome. Their Pagan religion was a strange mixture of beliefs which did not help to make them better. They gave to idols the reverence and worship which are due to God alone. Jews, Greeks and Romans lived in Tarsus. Saul was a Jewish boy in a heathen city.

We do not often think of him as a boy, but as a man or as "Paul the Aged." But those younger days were ever fresh in his memory. After fifty years he recalled the time when he "was a child, and spake as a child, and understood as a child, and thought as a child."

"The childhood shows the man,
As morning shows the day."

When we remember that "the boy is the father of the man"—that the man will become what the boy was—we are interested in the early life. It was the honest, diligent, faithful, studious boy George Wash-



ington who became the great general and president. It was the boy Napoleon, interested in his toy-cannon, that became the conqueror and emperor.

It is probable that Saul's father moved from Palestine to Tarsus where the future apostle was born. We do not know the exact date of the son's birth, but probably it was about A. D. 3. Of Saul's mother we know nothing. We wish we did. We love to think of the boy Samuel with his mother Hannah; and John—afterward the Baptist—with Elisabeth; and Timothy with Eunice; and Jesus with Mary. We know Saul had a sister, to whom we can believe he was a true and noble brother. We shall see how her son cared for his uncle in a time of trouble in Jerusalem.

The Jews were divided into twelve tribes. One of these was Benjamin. The first Jewish king was Saul—a favorite name by which many a boy was called. Little Saul of Tarsus was also of the tribe of Benjamin, and perhaps was named after the king who had lived eleven hundred years before him. Many names, especially among the Jews, had a meaning. Saul means "the desired," or "prayed for," or "asked of God." Perhaps he was the firstborn son in whom his parents so rejoiced that they gave him that name.

Young Saul was taught to speak Hebrew, the language of the Jews. It is almost certain that he also learned Greek which was much used in Tarsus.

We know something of life in the Jewish homes, and so we can think of much that was done for Saul, and of what he did for himself. The first words which many a child in a Christian home now learns before it can read, are those of Jesus, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." But Jesus had not spoken these words when Saul was a boy. His first golden text was probably one given by God to Moses. It was this: "The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The child was taught this text before he was five years old. A Rabbi—a learned Jewish teacher—who lived long ago said, "The boy of five years of age ought to apply to the study of the Sacred Scriptures." Another Rabbi said, "When the boy begins to talk, his father ought to converse with him in the sacred language, and teach him the law." At that early age his parents would also teach him a part of the one hundred and thirteenth Psalm, giving him an idea of the greatness of God Who is worthy of the highest praise; and also a part of the one hundred and eighteenth Psalm, especially its first and last verses whose words are the same, "Oh give thanks unto the Lord; for He is good; because His mercy endureth forever."

At five the boy himself began to read the Old Testament Scriptures in Hebrew, the language in which they were written. Saul also learned at some time to read a translation of them into the Greek language. When he became Paul the Apostle he wrote to Timothy, "From a child thou hast known the Holy Scriptures." The same might have been said to him. He became familiar with the stories of Moses, and Joseph, and Samuel and David. He had not the aid of pictures that so interest the child of to-day, and help him to understand the story. He read and heard of the Messiah that was to come. There was no New Testament telling of the angels, and the shepherds, and the Babe of Bethlehem; of the wonderful Child in the Temple; of the miracles in Galilee and Jerusalem; of the death, resurrection and ascension of Jesus Christ. These things happened during the life of Saul.

CHAPTER II

Saul the Schoolboy

AT six years of age a Jewish boy went to a "vineyard," as the Jewish teachers called their schools, to be trained with more faithfulness than the most careful vine dresser bestows on the most precious clusters of his grapes.

At ten he began to learn the simpler of the Jewish laws, continuing studies of this kind until he was thirteen, when he was promoted and called a "Son of the Commandment." At fifteen he was promoted again for harder study.

There were no school books. The pupils would listen to all the teacher said, remember it and be able to tell it afterward. They studied arithmetic, history of the Jewish nation, and natural history: but the chief study was the Scriptures, and the chief subject was the Messiah. Young Saul, like other Jews, thought of Him chiefly as a great earthly king who would come and drive the Romans from Palestine, and reign there as Saul and David and Solomon had done a thousand years before. He had no thought that the

Messiah *had* come to be a king of another kind, and was even then a boy in the land of the Jews. Through hundreds of years it had been the home of his ancestors. All through his early life he was told of its beauties and wonderful history. He learned of Jerusalem its holy city, and the Temple the holy house of God. Visitors from there to his home would kindle the desire and inspire the hope that some day he would see them for himself.

Meanwhile he was a Jewish schoolboy. There were Gentile schools, but his parents would not send him where so much of the teaching was false, and so many of the influences were for evil.

Friendships are often formed in school days that last through life; they are among the most precious. In some respects they are unlike any others. Two boys in the same school, familiar with the same surroundings, having the same studies and keeping up in them, then going to the same college or university to fit themselves for the same profession, and so having the same plans for life, helping and encouraging each other through all of their growing years—such students have so much in common that their friendship grows stronger and stronger. It is often helpful in later life, especially in times of trouble.

Such a friendship had Saul. Seventy miles from his home, on the island of Cyprus, was a boy of kin-

dred spirit and purposes, who was sent to Tarsus to be educated in a Jewish school. There he would meet with Saul. Even when the two planned to be together some day in the University of Jerusalem, they had no thought of the time when the one would be almost the only friend the other had in that city, or when for two years they would live together, or how they would travel and labor together for Him who was then a boy in Nazareth, of whom they knew not, but whom they would some day own as their Lord and Master.

Some of the Jews were called Pharisees. They were very careful to do some things which God commanded by Moses. They also taught the people to obey other laws which God had not given. Some of these were very foolish and hard to obey. The Pharisees pretended to be very good, better than other Jews. They sometimes made long prayers and gave money for the Temple and the poor, not to please God, but to be seen of men who would call them good. They despised those who were not like themselves. Their thoughts and feelings were often wrong even when they appeared to be doing right. They were proud, unjust, selfish, covetous, deceitful. Christ often reproved them for their sins. They hated Him, and some of them helped to put Him to death.

Yet among the Pharisees were some good men.

One is known as Joseph of Arimathea; another was Nicodemus. Saul's grandfather was a Pharisee: so was his father, who perhaps was a good man. He trained his son to be a little Pharisee who should be very strict in obeying the two kinds of laws of which we have spoken—those of God and those of men. The boy tried to be good, but not always in the right way. He thought himself righteous, but found at last that he was not so in the sight of God. He learned that if he would *do* good, he must *be* good—loving God and obeying Him because this is right. When we read his speeches and letters, we shall see what he thought of himself as a little Pharisee.

When Jews moved from Palestine to other countries they worshiped God as they had done in their own country. They built synagogues in which to do it. So in Tarsus there were Jewish synagogues as well as Greek and Roman heathen temples. As Saul noticed the difference in the faces, dress and language of the people of different nations, he would think much more of the greater difference between his religion and theirs. We think of him as a worshiper of God in a heathen city. He was like the lily-of-the-valley, fragrant and white, growing among unpleasing and poisonous weeds.

On the Taurus mountains were raised great flocks of goats whose long, beautiful hair was used in the

manufacture of various kinds of articles by many of the people of Tarsus. They braided it into ropes, and weaved it into tent-covers, and into garments especially for sailors because of its being waterproof. Tentmaking was an honorable trade, though the tentmaker was poorly paid. Saul's father was such. He may have received money in other ways. We shall find reason to believe that he was not very poor.

The father of every Jewish boy was taught by the Rabbis that it was his duty to teach his son a trade. This was wise, because then the son could do something for a living, if, no longer supported by his father, he became poor. There was a Jewish proverb, "If a man does not teach his son a trade, he teaches him to steal." Another proverb was, "A man should not change his trade, nor that of his father."

As we remember the young Jesus becoming a carpenter, we may think of Saul becoming a tentmaker, first watching his father's work, helping him as a boy could, and at last spinning, plaiting and weaving the goats' hair with those hands which he long after declared ministered to his necessities; helping him to obtain the things he needed. For the last twenty-nine years of his life, when not in prison or supported by Christians among whom he labored, he was Paul the Apostle and Paul the Tentmaker.

Remembering the things of which we have spoken, we can picture the boyhood of Saul in Tarsus. So far as we know, he was the only, the beloved son, the joy of father, mother and sister. In that Jewish home, his red cap, and loose jacket of white and blue, his sash of different colors, would tell of his belonging to the same race as that of the boy Jesus, dressed in the same way at the same time in the land of the Jews. In the great, crowded, idolatrous capital of Cilicia, Saul increased in wisdom and stature as did Jesus in the lonely town of Nazareth, hidden among the Galilean hills where the true God only was worshiped. From the flat roof of his home, year after year, he gazed upon the Taurus range, stretching eastward and westward, whose loftiest peaks in the winter were white with snow on which the sun sparkled, and along which the shadows of the clouds played; but whose slopes in summer were clothed with a forest of green. The extended plain was divided by the swiftly flowing Cydnus, bordered by loftly palms which stood like sentinels over the gardens that showed the richness of the soil. Sometimes Saul would climb the ragged slopes like the mountain goats that gathered there; and follow the river, perhaps bathing in the icy waters which almost cost Alexander his life. A mile north of the city, he would visit the waterfall, especially when its grandeur was increased by the melting of

the mountain snows. At a later day we seem to hear him sing,

“Sweetly wild ! sweetly wild !
Were the scenes that charmed me when a child.
Rocks—grey rocks, with their tracery dark,
Leaping rills, like the diamond spark,
Torrent voices thundering by.
“It was sweet to sit till sunset laid down
At the gate of the west his golden crown.
Sweetly wild ! sweetly wild !
Were the scenes that charm’d me when a child.”

On the wharf he would watch the coming and going of the ships of different countries, to which he himself was to be carried through dangers and sufferings for Christ of which he then could not know; for it was

“He who should carry far and wide,
The banner of the Crucified.”

Through all these boyhood years, we see him the earnest pupil, one of a circle of boys seated on the floor or ground, clad in their white cloaks, around the teacher of the grade he had reached. But there was one thing he would have us notice most of all about “his manner of life from his youth.” To use his own words spoken when he became a good man it was this, “I was a Pharisee.”

Sometimes he would go to the gymnasium and

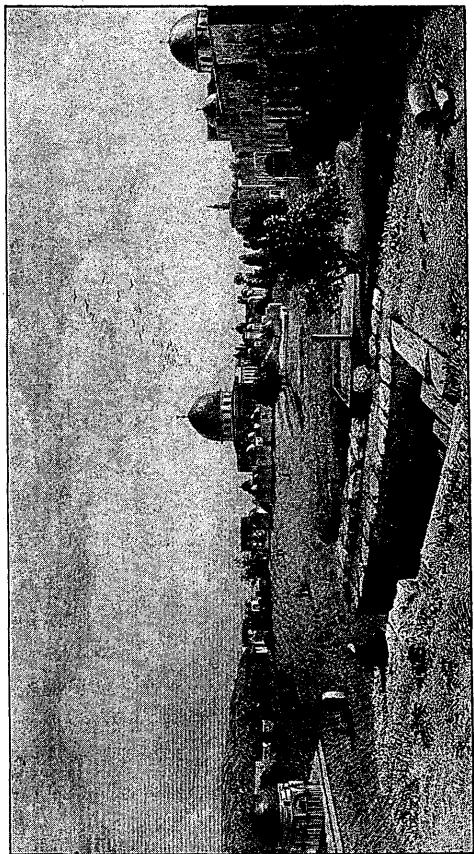
watch the young men running, leaping, boxing and wrestling, striving for the olive or laurel wreath with which the victor was crowned. When we read his speeches and letters of many years after, we see how deep were the impressions these things made upon him.

CHAPTER III

Leaving Home for Jerusalem

THERE is no doubt that Saul was a bright boy, a child of promise, a good scholar who might become a scribe able to teach the Jewish law and traditions to the people. At that time there was a great school called a university at Athens in Greece; another at Alexandria in Egypt; and another at Tarsus in Cilicia. But in none of them could Saul have the right kind of training for the work planned for him. He must go to a university in Jerusalem. That time had come. His school days in Tarsus were ended. We do not know exactly at what age this great change in his life was made. He must have been somewhere between ten and fourteen. That decision to have him make his first visit to the Holy Land must have filled him with all the enthusiasm of his boy nature. He would see the land of his fathers. He would visit the places of Jewish history, and live among people of his own nation. He would see the places whose names he had known with tender and increasing interest. Above all, the Holy City and its Holy House would become as familiar to him as Tar-





JERUSALEM *From an old engraving*
Mt. Moriah, the site of the Temple, now occupied by the Mosque of Omar.

sus and its humble synagogue. Jerusalem was a homeward to every Jew. In going thither, though from his home, he felt that he was going homeward. Yet on leaving such a home as we imagine his to have been, he must have had a mingled feeling of gladness and sadness. It was not easy to break the ties of a place where a joyous boyhood had been spent. No one in Jerusalem could take the place of father, mother and sister still living in Tarsus. In the story of his life, we shall find his heart very tender when parting with friends.

We may suppose Saul's father went with him to the land of his fathers. If he had gone from there to Tarsus, he would be glad to revisit the scenes of his younger days. If, like his little son, he was making his first visit, they would alike rejoice in seeing for themselves the places with whose names and history they had become familiar in their distant home.

The vessel sailed down the Cydnus, twelve miles to its mouth which widens into a lake or basin into the wider sea. We can imagine the young voyager taking a farewell look at the city of his childhood. The familiar mountains fade from his view until only the snowy tops are seen. Trees, gardens, flowers, towns, and at last the shores of Cilicia disappear. He is upon the great sea, and with boyish excitement feels the swell of its waters. The first night is past, and for

the first time he beholds the sun appearing to rise out of the waters, stretching as far as he can see in every direction with nothing else in sight but the sky, and the birds that have wandered far from their nests, and the fishes that leap for a moment above the waves.

Perhaps a storm arises and he understands as he never had before what he had learned in the synagogue: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, and lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still."

We cannot follow Saul on this his first voyage as certainly as we can on his future journeys: but, from what we know of that time, and what nations were trading in the Mediterranean, and the ports for which they must have sailed, we can judge very nearly in what way he went.

His voyage was nearly ended. Suddenly there appeared in the distance snow-covered peaks like those of the Taurus mountains. They were the heights of Lebanon.

A nearer view revealed terrace above terrace, on which stood the flat roofed villages, in the midst of plantations of sugar cane, and groves of mulberry, orange and lemon trees. The travelers passed the

bold mountain of Carmel where Elijah boldly showed the God of the Jews to be the only living and true God. Twenty miles from it, nestled among the hills of Nazareth, was the Son of God, not yet revealed to the world.

Saul's voyage ended at Cæsarea. Before him was the land which the Lord told Moses beside the burning bush was "a good land," and told Ezekiel was "the glory of all lands." Such every Jew thought it to be. So felt young Saul as he stepped from the vessel and trod for the first time the country in which he was to live and labor, suffer and rejoice. At last from an eminence he gains his first view of the Holy City; the Temple with its glittering roof, porticoes and columns; and the royal palace in which David and Solomon once lived. He enters the city called "the joy of the whole earth—the City of the Great King." He is permitted to say, "My feet stand within thy gates, O Jerusalem." How little he knows of what the years will bring to him therein.

"Fair boy! the wand'rings of thy way
It is not mine to trace,
Through buoyant youth's exulting day,
Or manhood's bolder race.

"What discipline thy heart may need,
What clouds may veil thy sun,
The eye of God alone can read;
And let His will be done."

CHAPTER IV

In the School of Gamaliel

JEWISH synagogues were often divided into two parts. One was for prayer and preaching and other forms of worship; the other part was for schools. In them learned men met to talk together about religious things, and to teach the young.

In Jerusalem there were two schools higher than any others, called colleges or universities. The most celebrated was the School of Hillel, so named because founded by him, sixty years before Christ. It was for young students who expected to become Rabbis. They were not only taught, but also encouraged to take part in discussions with each other, and with their teachers, "both hearing them and asking them questions," as we are told Jesus did in the school in the Temple.

The Scriptures which they studied were especially the five books of Moses, the Psalms, and the books of the Prophets through whom God told the people of things that would happen. He promised that Christ, whom the Jews called the Messiah, should come to be the Saviour of the world. So the Jews were watching

for His coming, but not in the way God intended. *We* know the Saviour to be a little child born in Bethlehem. There were a few people more truly wise than the wisest Rabbis who were ready to believe that the child Jesus was the promised Messiah. One of these named Simeon was probably a son of Hillel. He understood the Scriptures about the coming of Christ better than his father did. He lived to be an old man waiting to see the promised One. God had told him in some way that he should not die until that hour had come. It did come when Joseph and Mary brought the infant Jesus into the Temple. The old man, taking it up in his arms, "blessed God and said, Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy Salvation"; by which he meant the promised Messiah.

A very wise Rabbi, a son as is supposed of Simeon and so grandson of Hillel, became president of the college in Jerusalem which his grandfather had founded. Simeon must have told him of the infant Jesus in the Temple and of how God had revealed to him that this was the Messiah for whom all were looking; but the son probably thought it was an old man's fancy, and so did not believe the story. He trusted rather to his Rabbi-wisdom. This was sad indeed, for if he had believed that Simeon had seen the Lord's Christ, and taught his pupils that their Messiah

had come, he might have saved many of them from becoming the enemies of Jesus and plotters of His death.

He is described in Acts (v. 34) as "a Pharisee named Gamaliel, a doctor of the law had in reputation among all the people." Though a zealous Pharisee, blinded to the greatest truths, he was somewhat like Nicodemus and Joseph of Arimathea, who were better than he because they became the friends of Jesus. Gamaliel was "had in reputation" because he was wise, candid, honest, upright, amiable, kind and charitable; and because he was the most learned man of his day, and the most noted teacher the Jews ever had. Among them he is still known as the "Great Rabbi." Because of his learning and character, he was so revered that he received the highest Jewish title, that of Rabban. He was one of the only seven to whom it was ever given. He was also called "the Beauty of the Law." We know not that any other had that honorable name.

The most distinguished pupil of this most distinguished teacher was Saul of Tarsus, who came under his instruction when probably thirteen years of age and remained with him many years. With honest pride he said he was "brought up at the feet of Gamaliel," by which he meant that he had long been taught by this great teacher. The words "at the feet

of Gamaliel" remind us of the position of the pupils as they encircled him. Gamaliel, with his long flowing robe of a Rabbi, surrounded by youths who expected to become Rabbis, was a special object of interest in Jerusalem. There was no other school like it : in teacher, pupils and studies, it was the best of all.

The course of study required the diligence and faithfulness of many years. Lessons in Hebrew and Greek and sometimes Latin were given, but the chief subject was the Jewish Law written on scrolls daily unrolled before them. The pupils were trained to commit large portions of Scripture. The teacher explained the commandments which the Scripture taught; the traditions; the promises made to the good; the meaning of ceremonies, or certain things required in worship; the prophecies, or things that would happen; and the types, or something to help to understand future things.

As the teacher made these explanations, the bright boys would think of many things about which they asked questions, which the teacher was ever ready to answer. Much of the school exercise was a kind of conversation between teacher and pupils.

In that group around Gamaliel were Barnabas and Saul, fellow-students in Tarsus, reunited in Jerusalem, in study, and in friendship which was yet longer to be

continued closer than ever before. We may think of Saul as the brighter pupil, and the favorite of his delighted teacher. We know what he thought about the Scriptures. In one of his letters he called them the "oracles of God," and said that of all the good things that the Jews possessed these were the best. Beginning at five years of age, he had made the Scriptures the great study of his life—in his home and in the synagogue, in the school in Tarsus, in the college in Jerusalem, and wherever he lived. He began to commit passages at an early age when this is most easily done. He had a marvelous memory, long remembering what he had learned. In his speeches in later life, he quoted from memory, showing how familiar he had become with the Word of God. Year after year while in the school of Gamaliel he "increased in wisdom and stature," as did at the same time the boy in Nazareth whose wisdom was greater than that of Saul, He being taught, not by the wisest Rabbi, but by His Father the All-wise God.

CHAPTER V

The Young Pharisee and Rabbi

THERE WAS a school of the Rabbis in the Temple in Jerusalem where any who chose could go and learn about the Old Testament Scriptures and the Jewish religion. We suppose that Gamaliel was one of the teachers, and that his favorite pupil would follow him thither and attend to all the questions that were asked, and all the wise replies. Perhaps he would sometimes ask questions himself, so wise that the doctors of the law would admire him, and make Gamaliel proud of his young pupil.

It is possible that Saul was present on a certain day when there came into that school another boy about his own age, who astonished the Rabbis even more than Saul had done. It was that boy's first and only visit unless He had been there the day before. He came alone. Modestly, reverently, solemnly, attentively, earnestly, silently He sat. For a little while He was "hearing them," listening to the only kind of teaching they gave; but He was not satisfied: He had other and deeper thoughts. At last He broke His silence and began "asking them questions." We wish

we knew what was the first and the rest. They replied, and He made answer, and "all that heard Him were astonished at His understanding." Saul had heard no such discussion in the Temple school or in that of Gamaliel. Perhaps it was about the Messiah of whom they were studying, and for whose coming he was looking. He little thought the expected One had come, and that he beheld Him at the very time when Jesus was probably discovering Himself to be the Messiah.

It is possible that then and there the eyes of Jesus and of Saul met, and that the young pupil of Gamaliel listened with tender interest to the voice which one day he would hear calling his own name from the skies. Between those two events how many and what great things were to happen to them both.

At the time of that meeting in the Temple school, there were other boys in Palestine of about the same age as Saul, of whom he did not know. John, afterward the Baptist, was in Hebron; Peter and Andrew, James and John were fishermen on the Sea of Galilee. Saul was to know them as apostles of Jesus Who would call him to be greater than any one of them.

During all this time Saul the young Pharisee in Jerusalem, was careful of his outward conduct, and tried hard to obey the traditions which men had added to the laws of God. In so doing, we may think of

him as being very careful of the exact size of the piece of parchment he wore, and of the number of the lines of text upon it, and of the form of the letters, and of the shape of the box that held the text, and just how it should be fastened on his forehead or his arm where men could see it and think him very holy. We call this foolish, and know God did not require such things of him, but he had been trained differently from us, and thought it was right and pleasing to God and would make him happy. Long after his school days were ended he said, not boastingly, "I advanced in the Jewish religion beyond many of my own age in my race, being more exceedingly zealous for the traditions of my fathers."

God's laws are like the good fruit on a tree; traditions are like false fruit made by man to look like the real, and hung upon the branches. The one can satisfy hunger: the other cannot. Obedience to God's laws can give happiness; obedience to traditions cannot. Paul tried hard to study and obey the laws his fathers had made; but this did not give him the happiness he sought. We shall see how he learned and taught "a more excellent way."

He had already received the title of Rab, the first given to a student of Jewish law, and now receives the higher one of Rabbi with his diploma from the University of Jerusalem which would make him wel-

come to any synagogue in any land. He has fulfilled the highest hopes of his father in sending him to Jerusalem. He may rise to the highest place in the nation. He is fitted to be a scribe or lawyer explaining the Jewish Law and traditions, and pleading in the Jewish courts. May he not like Gamaliel to be called Rabban, and so there be eight instead of seven to receive the highest title given only to the most learned men. Perhaps he would have received it, had he not sought the honor which cometh from God only.

His university life is ended. He is proud of his success. He thinks of himself as wiser and better than his companions. Full of ambition and ardor he is determined to do great things for his nation and their religion. Men call him learned and good. He is looked upon as a perfect example. Active, bold, eloquent, he is probably the most promising young man in Jerusalem or among all his people. They may well ask, "Will he not become the pride of our nation, and help to deliver us from the Roman power?"

But their thoughts and his concerning him are to be greatly changed. He is now boasting of things of which he will be ashamed. Truth which he now rejects, he will some day preach as the word of God. There is a people whom he now despises and persecutes, but who will become his choicest friends and for whom he will willingly suffer. There is One whom

he now ardently hates, but whom he will love supremely and serve faithfully, and for whom he will willingly die. But that future is hidden from him and all who know him: he is "a chosen vessel"—one through whom God will do great things, but not of the kind which now fills the heart and mind of Saul.

As Saul leaves the university, it is with grateful memories of Gamaliel, whom he honored even when he had rejected the false teachings of his master; for the pupil became more truly wise than the wisest Rabbi. When the great teacher died one of his pupils, Onkelos by name, in love and gratitude built a splendid and costly monument to his memory, such as nations build for their kings. For this deed and his writings, he is remembered. But Saul is remembered because of nobler deeds for which he was fitting himself, though he knew it not, while he "sat at the feet of Gamaliel."

We do not know in what year Saul finished his education in Jerusalem, begun when he was probably thirteen years of age. He had become a young Rabbi. It is supposed that he returned to his early home in Tarsus.

CHAPTER VI

Christ and Early Christianity

THE years when Saul was absent from Jerusalem were the most wonderful in the history of the world. On the banks of the Jordan, John the Baptist proclaimed to a multitude that the Messiah had come. Jesus suddenly appeared before him to be baptized. He gathered about Him a company of apostles trained for His service, and to whom He would entrust the establishment of His Church on the earth. He was the Great Teacher. No man ever spake as He did. He declared only the truth of God. In the Temple in Jerusalem, on the seashore, and on the mountains of Galilee, gracious words proceeded out of His mouth—words of invitation and comfort; also words of warning and woe to those who repented not, but continued in sin. He perfectly obeyed the law of God, rejecting the traditions of men. He was the only perfect example for men to follow.

He showed His Divine power by the miracles He wrought, both on things and men, commanding the winds and waves, walking on the sea, healing sicknesses, giving sight to the blind and hearing to the

deaf, and strength to the palsied, and even restoring the dead to life.

Many believed His words and in Him as their Saviour, and were united to Him in closest friendship. Many more believed Him not, but rejected His teachings and salvation through Him. Bitter enemies reviled Him, saying all manner of evil against Him, and sought His life. Among them were Priests and Rabbis and the most powerful men of the nation. Though innocent, he was charged with great crimes, arrested, unjustly tried, and condemned to a shameful death on the cross.

When Jesus was crucified, His life on earth seemed to be a failure. His friends, even His disciples were disappointed and sad: His enemies rejoiced. But on the third day, He rose again. On a mountain in Galilee where He had told them to meet Him, their hopes revived. "When they saw Him, they worshiped Him" as the God and Saviour they thought Him to be before His death. Five hundred true friends were gathered there. They had seen the power of His enemies in Jerusalem, and also how powerless had become the attempts to destroy Him and His work by putting Him to death. He said to them, "All power is given to me in heaven and in earth." And because of His power, He gave them this command, "Go ye, therefore, and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you"; and then He added this promise, "Lo, I am with you alway, even unto the end of the world."

But this was not the farewell meeting of Jesus with His apostles and friends. That was in Jerusalem where He told them to stay until the Holy Spirit should come into their hearts. There He said, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "And He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass that while He blessed them He was parted from them and carried up into heaven. And a cloud received Him out of their sight."

By the Gospel we mean the good news of salvation through Christ. As He commanded, it was first preached in Jerusalem. For a time, the only church was there, numbering at first only one hundred and twenty persons, but very soon increasing to five thousand. They had no church building, but went from house to house for prayer and study of the Scriptures, and communing together about their once dead but risen Lord. Their affection for Him was so great that they loved one another and were called Brethren.





THE COMING OF THE HOLY GHOST AT PENTECOST. *From an old print*

The name Christian was not yet given to them. They still attended the Temple worship and the Jewish festivals. In many things which were right they did as other Jews. They were careful in their conduct, trying to do as Christ would have them do, so that none could justly speak against their new religion. Their love for Christ made them different from the people about them, making their lives more lovely, their friendships closer, and their happiness more complete.

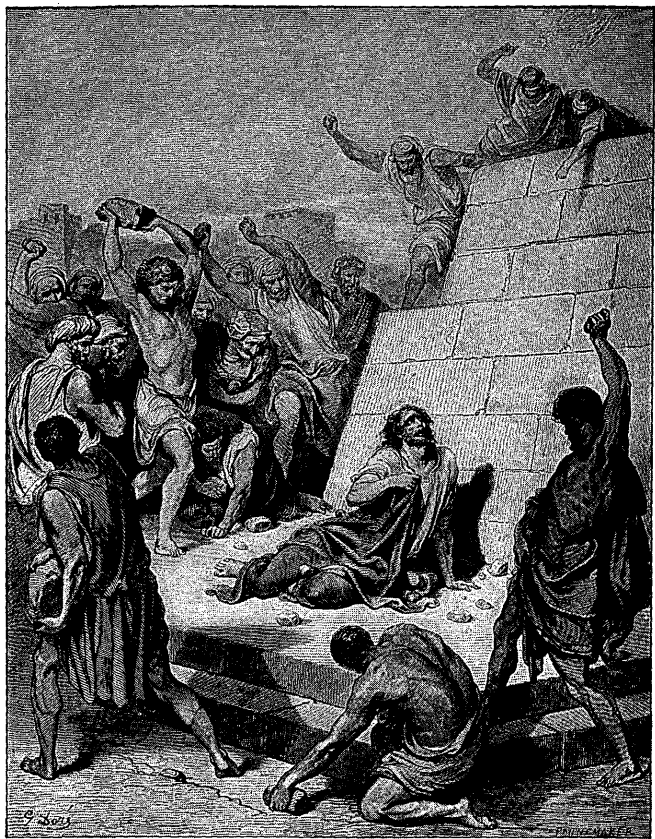
But they were considered a strange kind of people, believing things which others did not, and explaining the Scriptures differently from what the Rabbis did. Strangest of all they believed that Jesus, who had been shamefully crucified as "a malefactor," was the Messiah for whom the Jews had been looking, and that He had risen from the dead.

Fifty days after the crucifixion of Christ, and ten days after His ascension, there was the first great gathering of Jews into the Christian Church. Many had come from different countries to attend the Feast of Pentecost in Jerusalem. There were pilgrims from the Tigris and the Euphrates in the far East, the Nile in Egypt, the Tiber in Italy, from provinces of Asia Minor, the deserts of Arabia, and the islands of Greece.

"They were all with one accord in one place." The Holy Spirit promised by Christ, for whom they

had been waiting, came "and they were all filled with the Holy Ghost." Peter preached a wonderful sermon proving that "Jesus of Nazareth was Christ the Lord." Three thousand people believed His words, repented of their sins and were baptized.





THE STONING OF ST. STEPHEN

Gustave Doré

CHAPTER VII

St. Stephen, the First Christian Martyr

THE early Christians cared for those of their number in need. The richer gave to the poor. Seven deacons were appointed to take charge of the money, and especially to look after a fund for widows. The chief deacon was named Stephen. It is said that he was very beautiful. Better than that, he had learning and eloquence. Best of all, he was a devout man, "full of faith and the Holy Ghost." Because he had these, by God's help, he "did great wonders and miracles among the people." Day after day he went from synagogue to synagogue, preaching about Jesus the Messiah, the crucified but risen Saviour. He claimed that we must be saved by repentance and faith in Him; and not in the hard way by which we have seen Saul and the other Pharisees trying to be saved.

One of the places where Stephen used to speak was the "synagogue of them of Cilicia," where people from that country were accustomed to worship. We are told that "there arose certain of the synagogue disputing with Stephen." The chief questions about which they disputed were three—Was Jesus the Mes-

siah? Why did He die? Did He rise from the dead? As Saul was from Tarsus, he would worship with his countrymen in the synagogue of Cilicia; and, as he was probably the most learned of the Rabbis in it, he would be again and again the chief disputer with Stephen. But "they were not able to resist the wisdom and spirit by which he spake." His holy zeal for Christ only increased the madness against him. They determined that his voice should no longer be heard in that synagogue or any other; it should be silenced in death.

He was dragged before the Sanhedrin, the highest Jewish court. False witnesses said, "We have heard him speak blasphemous words against Moses and against God." Such witnesses had said such things against Jesus when He was unjustly tried before Pilate.

Stephen calmly looked into the enraged faces of his enemies. His appearance was a great contrast to theirs. "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He made a charge against them, not in anger but in faithfulness, awful because true—that they had been the betrayers and murderers of their Messiah. This enraged them yet more. "When they heard these things they were cut to the heart, and they gnashed on him with their teeth," like wild beasts rather than men.

St. Stephen, the First Christian Martyr 51

But the holy man turned his eyes away from them. "Being full of the Holy Ghost, he looked up into heaven and saw the glory of God and Jesus standing on the right hand of God." Continuing his gaze, seemingly unconscious of the strange and far different scene about him, not heeding the voices of malice and rage, he exclaimed with ecstasy of delight, "Behold I see the heavens open and the Son of Man standing on the right hand of God." One of the early fathers notes that word "standing," as if the Son of Man, crucified then glorified, "rose from His glorious throne, to welcome His first apostle and martyr."

After an absence of several years from Jerusalem, Saul returned soon after the death of Jesus. We may think of him as present in the Sanhedrin even if not yet a member, and so not qualified to give his vote against Stephen. But while "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city," "Saul was consenting unto his death."

It was a mixed multitude that went with Stephen as he was led from the Council Hall, adjoining the Holy House, to the spot made sacred by their unholy deed. There were Priests and Scribes, exciting by words and actions the passions of the rabble ready to do their bidding. Following them were Christian disciples, faithful to their leader as were the women who fol-

lowed Jesus to His cross. Passing through the eastern gate of Jerusalem, to this day called St. Stephen's in precious memory of him, they entered the valley of Jehoshaphat. Did not Stephen glance across to the slope of Olivet, to the garden of Gethsemane, and in remembrance of the agonies of his Lord say, "Thy will be done." Of Jesus it is said, in that hour of His agony, "there appeared an angel strengthening Him." Did not Stephen also receive strength from Him who is greater than angel or archangel, for whom he had been a faithful witness, and who had an hour before appeared to him in a vision of glory?

"They stoned Stephen." Such is the brief and simple record, leaving our imagination to supply the horrible details. Those who performed the awful deed were determined to do thorough and earnest work. For it they laid aside their loose upper garments that their arms might be free in casting the fatal stones. They had been false witnesses in the Sanhedrin, and were now adding murder to their lying testimony given to secure Stephen's death.

"The witnesses laid down their clothes at a young man's feet whose name was Saul." Could they not trust the rabble that followed them? Were they afraid of theft while engaged in murder? Were there many colored robes of more value than the blood-stained form at which they cast stone after stone?

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Yet there was one whom they could trust as guardian of their robes. This is our first distinct view of Saul. In following him thus far, we have had to depend on what we know of the times when and the places where he lived, and on what was said of him in after years. As he stood by the pile of garments watching them, and much more the martyr a little distance from him, we wonder what were his thoughts and feelings. Had he no pity? If so, there was a deeper sense of satisfaction in what he and the others were doing to destroy as he hoped the religion of the despised Nazarene.

Stephen uttered two short prayers. The first was for himself. It is possible that he had heard the dying words of Christ—"Father, into Thy hands I commend My spirit." And now with like trust he cries, "Lord Jesus, receive my spirit." Stephen remembered the agonies of the cross as he felt the tortures of the stones. He remembered the voice of prayer that rose above the sound of the crucifiers' hammer, "Father forgive them." Above the rabble shout, in the same spirit of Christ, rose Stephen's prayer for his murderers, "Lord, lay not this sin to their charge."

"With such a Friend and Witness near,
No form of death could make him fear;
Calm amid showers of stones he kneels,
And only for his murderers feels."

With this forgiving prayer, "he fell asleep." For one at least of his enemies that prayer was answered, but not as soon as the dying thief had the blessed assurance of living with Christ, for Saul was not yet ready to cry to Him, "Lord, remember me."

Saul never could forget that scene, the looks, words, spirit, vision, peace, calmness, love, prayer, forgiveness, of him in whose death he had a share. Years after, in the Temple, almost on the spot where Stephen had a vision of Jesus, he also had a vision in which with shame and sorrow he confessed, "When the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

When John the Baptist was beheaded, "his disciples came and took up the body and buried it, and went and told Jesus." To whom else could *his* disciples go when "devout men carried Stephen to his burial, and made great lamentation over him"? Though comforted by that name, another was full of terror in every Christian home in Jerusalem. It was that of Saul the Persecutor.

CHAPTER VIII

Saul the Persecutor

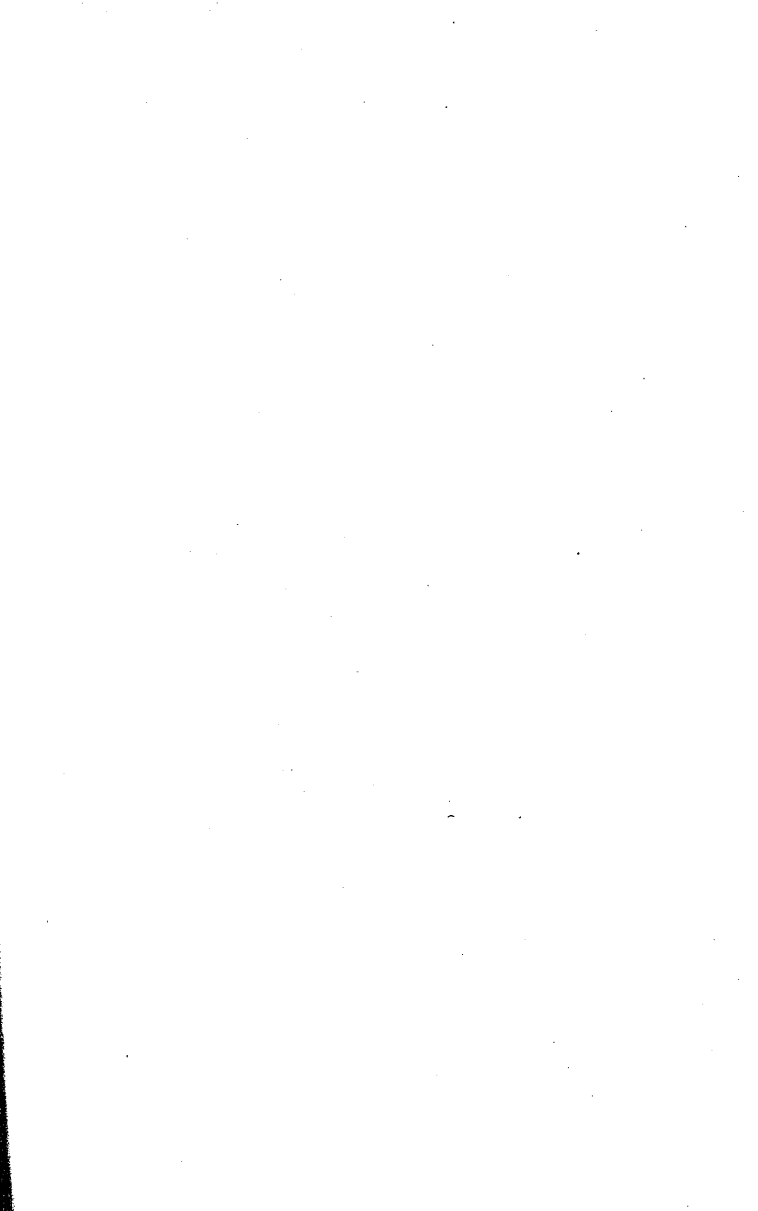
FOR a while after the Pentecost, the followers of Christ were allowed to worship Him and preach the Gospel without harm. But as their numbers increased, opposition grew. The Sadducees had the greatest influence in the Jewish nation. The high priest was one of them. They denied and hated the doctrine of the Resurrection which the Christians believed and taught, and so hated them. The death of Stephen was followed by a most violent persecution.

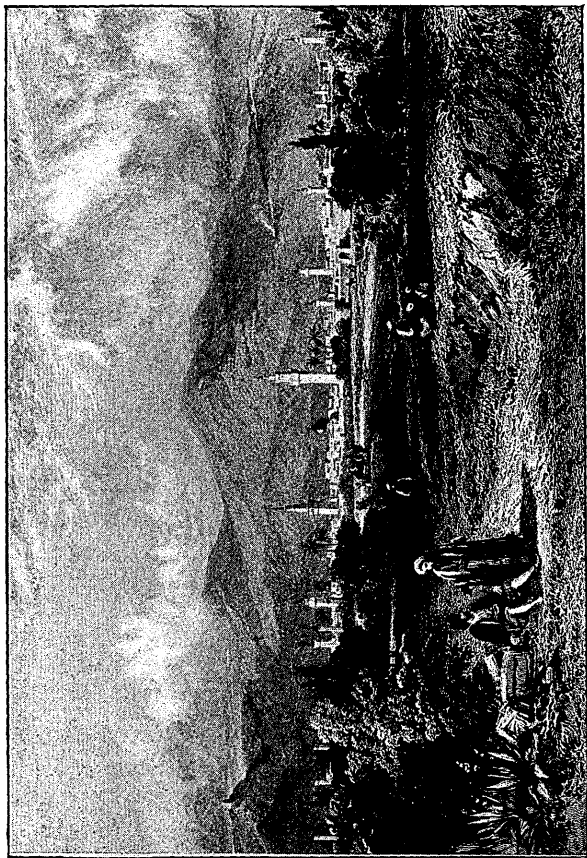
Saul's zeal in the martyrdom of Stephen made him a hero in the minds of the Pharisees and Sadducees. They were ready to give him more honor than he had yet received, even the greatest they could bestow. He was made a member of the Sanhedrin, probably as a Scribe. He gave his vote against Christians falsely charged with wrongdoing. A great work was given him to do, in trying to destroy the Christian Church. He was ready to do it. Strange as it seems to us, and as it did to him afterward, he had an honest but mistaken feeling that this was pleasing to God. He declared, "I verily thought with myself that I ought

to do many things contrary to the name of Jesus of Nazareth." Believing that Jesus was not the Messiah, he thought that faith in Him and belief in His Resurrection, were displeasing to God. He thought that in opposing the teachings of Christians and in persecuting them, he could make up what was lacking in his obedience to the law of God and Jewish traditions, and so gain the happiness he had vainly sought all his life.

After the death of Stephen, Saul was more zealous than before in the persecution of Christians in Jerusalem. He went from house to house, full of rage and cruelty, carrying sorrow into once happy homes. He tried to make the friends of Jesus revile His name and deny that they were His friends. They refused to obey him. He dragged them from their homes in chains, separating parents from their children. He whipped and scourged them, tortured them in many ways, persecuting them even unto death. He had no pity on the old or the infirm; he was exceedingly cruel even to feeble and helpless women. Perhaps some of them were the faithful, loving "daughters of Jerusalem" who had followed Jesus when bearing His cross, to whom He said, thinking of this coming time, "Weep not for Me; but weep for yourselves and your children."

No enemy was so feared by Christians as this young Rabbi. Distant towns and cities heard of his awful





From an old engraving

DAMASCUS

deeds. In Damascus it became known "how much evil he had done to the saints of God at Jerusalem."

We remember—what he did not know—that the time was to come when he also would endure stoning, scourging, imprisonment, and even death for being one of "the saints of God."

Just before Christ's ascension, He told His disciples that they should be His witnesses in Jerusalem, Judea and Samaria. This became true after the death of Stephen, but in a way they did not suspect. It is written in the Acts: "At that time there was a great persecution against the Church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles." "They that were scattered abroad went everywhere preaching the word."

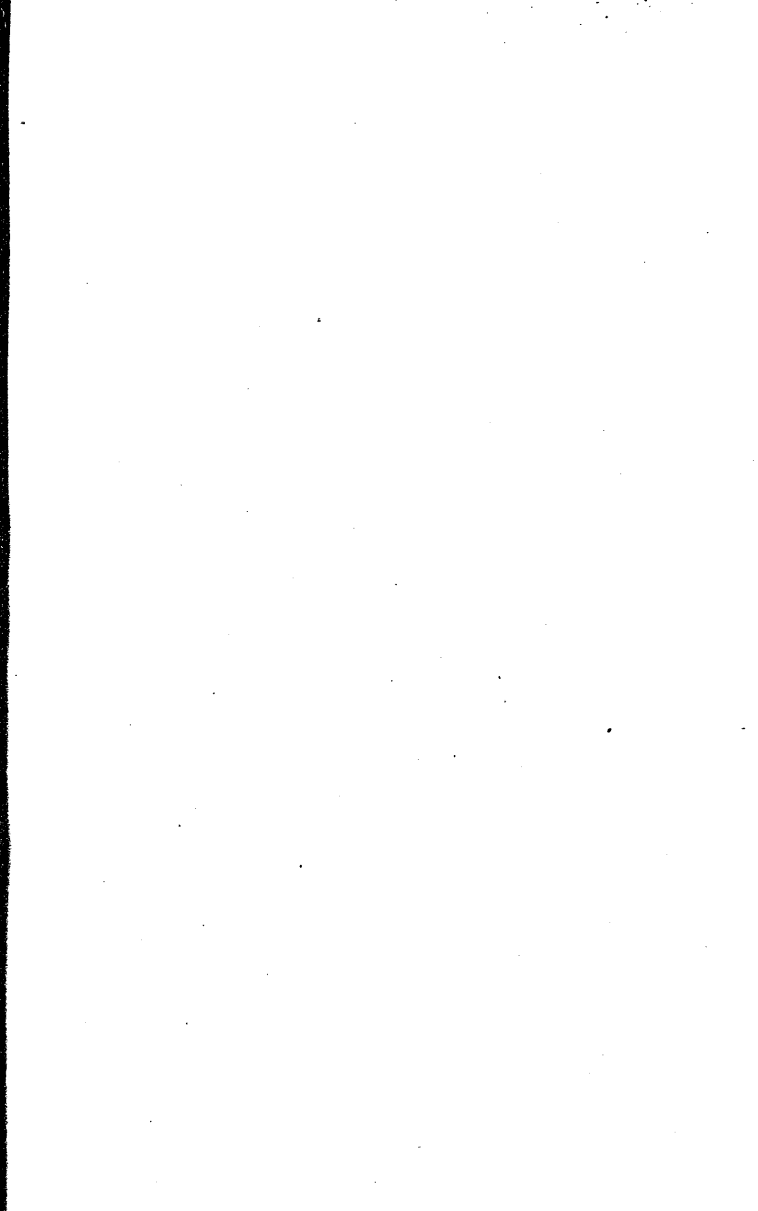
This work of the Christians was very displeasing to Saul. "Being exceedingly mad against them, he persecuted them even to strange cities." One of these was Damascus, the capital of Syria, to which Christians had fled and where they were persuading men to become the followers of Jesus.

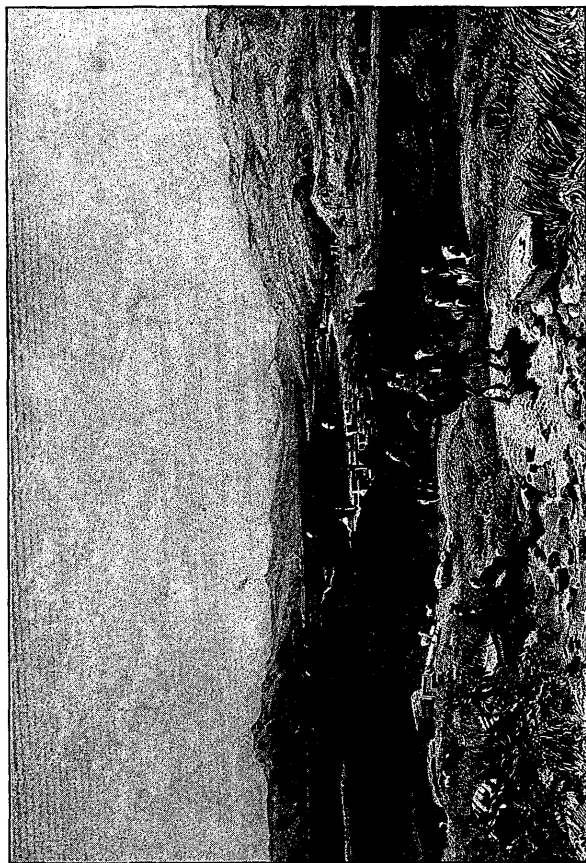
A few months after Stephen's death, Saul, not satisfied with the persecution of Jerusalem Christians, asked of Theophilus, the powerful high priest, letters to the synagogues in Damascus, giving him power, if he found any Christians there, to seize, bind and bring

them to Jerusalem. He had no right to ask such permit, nor had the high priest any right to grant it, but he did.

Damascus, which claims to be the oldest city in the world, was the capital of Syria, about one hundred and fifty miles north of Jerusalem. The journey between the two cities required six or eight days, over mountains, plains and deserts. Unlike the humble band of Jesus and His disciples traveling on foot, Saul went in great pomp. His attendants treated their Rabbi with great respect. They were of like spirit with himself, and were ready to obey his most cruel bidding.

Let us follow him and the way he probably journeyed. His road first wound through a mountainous region. At "Gibea of Saul" he would recall the king whose name he bore. He passed through a rocky country on whose terraces were fields of grain and gardens of melons and cucumbers with which the cavalcade could refresh themselves. He passed through many scenes of sacred story, but his thoughts were on the future, not the past. At Bethel, he possibly spent the night where Jacob did seventeen hundred years before. What dreams should have haunted him there. He had no bright vision of angels: he heard no voice of God saying, "I am with thee to keep thee whither thou goest." At Shiloh, he would





TOWN AND LAKE OF TIBERIUS *From an old engraving*

be reminded of the priestly boy Samuel ready to obey the call of the Lord.

Crossing the hills of Samaria, he caught glimpses of the Mediterranean sea, over which he had sailed from his early home, and which in later life would bear him to its bordering countries to establish the religion he was now trying to destroy.

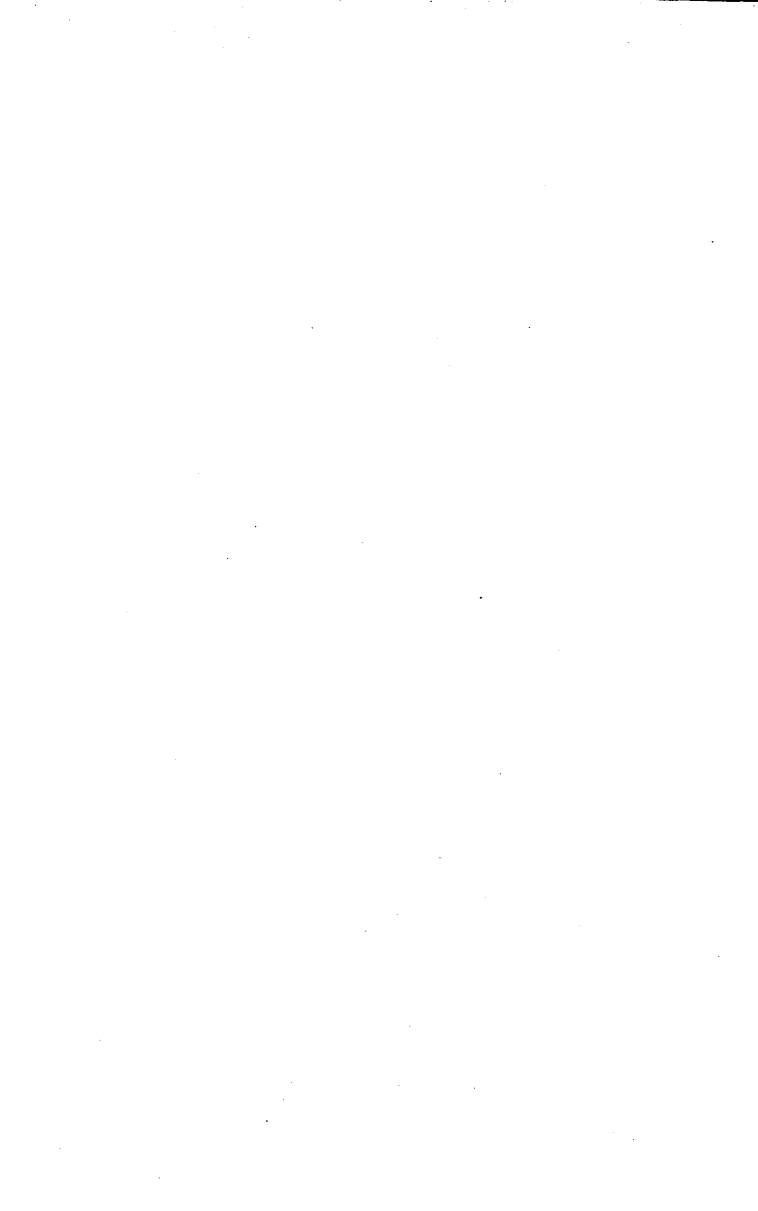
Entering the beautiful vale of Sychar between the twin mountains of Ebal and Gerizim, he would refresh himself at the well at which his father Jacob drank. What words had been spoken there. "I know that Messias cometh," said the woman of Samaria. "I am He," said the weary, thirsty stranger. Had Saul met her at the well as was possible, and believed her testimony, he would have returned to Jerusalem without completing his errand.

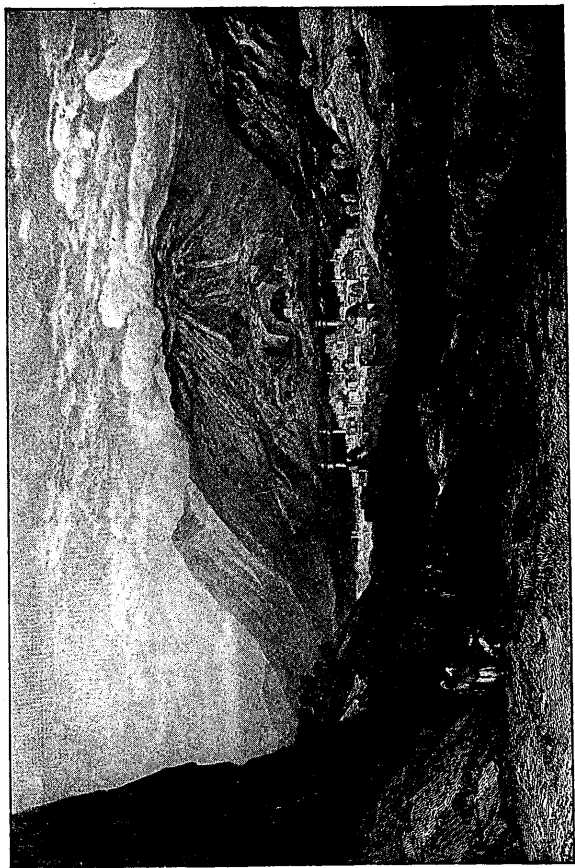
As he gazed at the neighboring tomb of Joseph, did he receive an impression which was yet fresh when he wrote to the Hebrews, "By faith Joseph gave commandment concerning his bones"—that they should be buried here. Entering Galilee, he would gain his first view of Mount Hermon, the tower of "Lebanon that looketh toward Damascus." From a lofty range, he could look down upon the Sea of Galilee; but, while admiring its beauties, he had no precious memories of Him who made it the most sacred of waters. Nor cared he then for a sight of the mountain where

Christ commanded, "Go ye and teach all nations"—the command which Saul was yet most faithfully to obey.

Crossing the Jordan, then the barren uplands, there stretched before him a vast plain, dry and sterile in the burning sun.

As Saul journeyed day after day, in the cool, early dawn or in the brilliant starlight of the clear eastern sky, he had abundant leisure for reflection. His thoughts must have been busy concerning himself and the despised Nazarenes whom he persecuted, and the Messiah in whom they believed. He must have thought that they had a kind of peace which he had not, though he had sought it through many years. Was he quite sure that in going to Damascus he was on God's errand? "That face of Stephen that he had seen bathed as with a light from heaven, until it had been dimmed in blood, must have haunted him, as we know it did for long years afterward." Could he forget Stephen's prayer for murderers? Did he not begin to feel, if he had never felt before, that in fighting against Christians possibly he was fighting against God? Was he quite sure after all that Jesus was not the Messiah? Did not his very doubts increase his madness? Was he not vainly striving to check the promptings of his conscience? We shall find occasion for so believing.





SECHEM OR SYCHAR *From an old engraving*

CHAPTER IX

The Vision of Jesus—The Changed Life

THE tedious journey is nearly ended. The weary company will soon exchange the treeless, bleak and glaring desert for the shady avenues of palm, orange and citron groves; the barren sands for gardens where grow flowers of endless varieties and the damask rose yields its sweetest perfume; where the fainting travelers can feast themselves in the groves on luscious fruit, and cool their heated brows in natural and artificial streams; and where the lively song of birds takes the place of the deathlike silence of the desert.

But all this does not calm the raging spirit of the cavalcade.

“The leader of that martial crew,
Seems bent on some mighty deed to do,
So steadily he speeds;
With lips firm closed and fixed eye,
Like warrior when the fight is nigh,
So steadily he speeds.”

At last they reach the place of the modern village of Kaukab, meaning brightness, so called in remembrance of a brighter light that nineteen hundred years ago

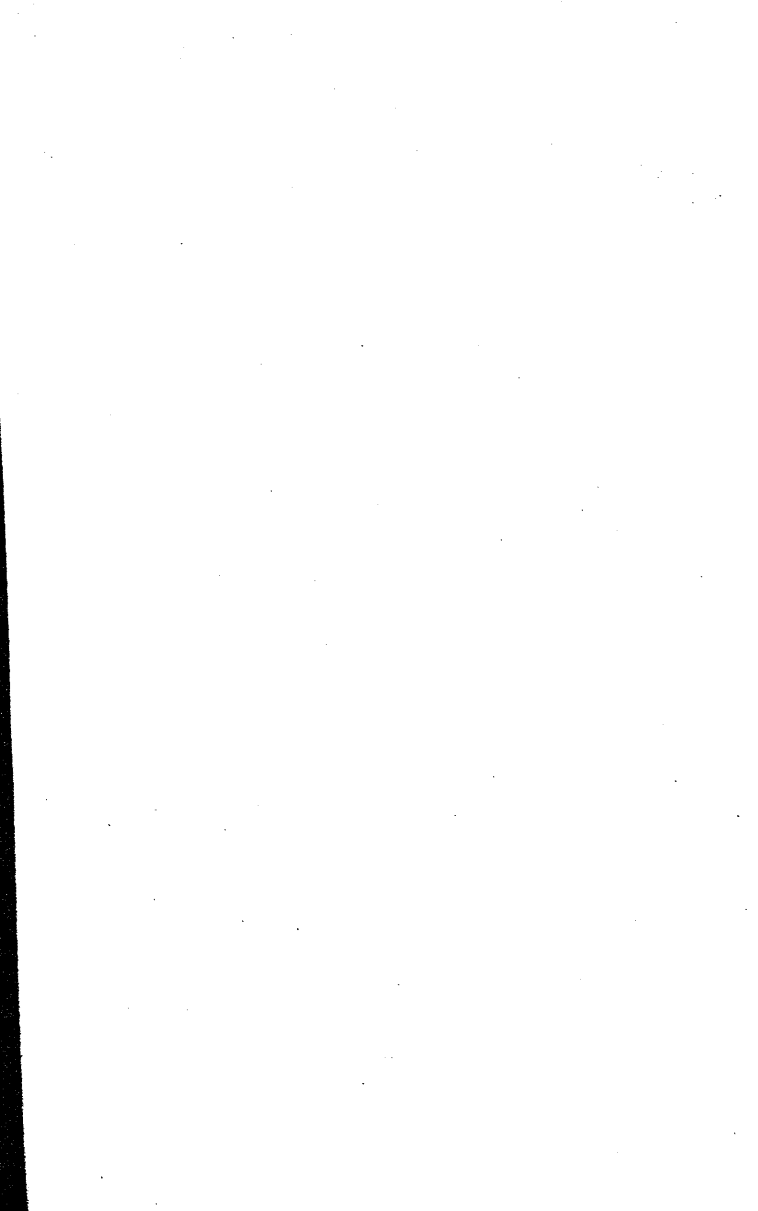
gleamed above and around it. Here bursts upon them that beautiful view which more than any other has been called throughout the ages a "Paradise of God." The Abana and the Pharpar known in Scripture as "streams from Lebanon," and "rivers of Damascus," which Naaman called "better than all the waters of Israel," make the wilderness blossom as the rose.

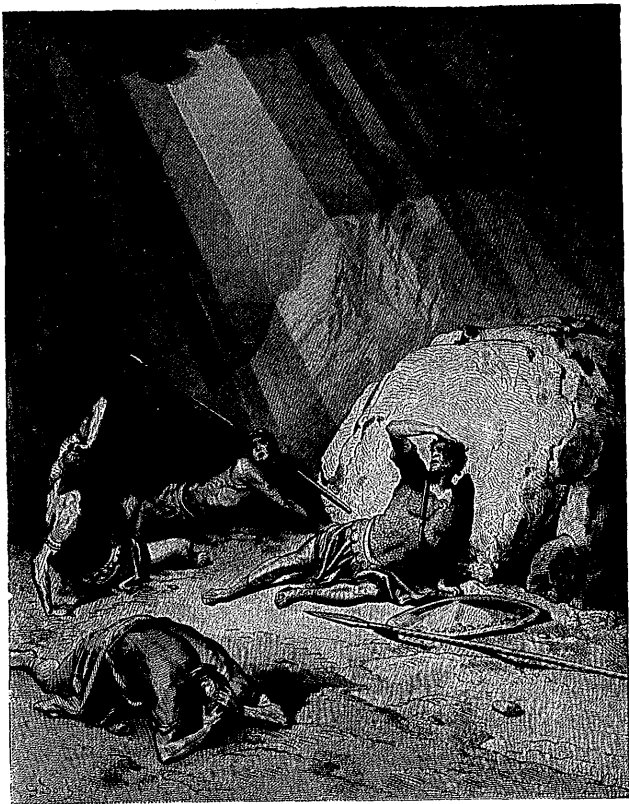
The green foliage of olive, walnut, pomegranate and palm, is a magnificent setting for the roofs that rise in terraces among them, and the cupolas that glitter over all. "A handful of pearls in its goblet of emeralds," fittingly describes the city which Saul with his company is approaching.

It is said of an Arab prince that on first beholding it he would go no further, and on the spot erected a monument with this inscription: "I expect to enter one Paradise, but if I enter this city I should be so ravished with its beauties as to lose sight of the Paradise which I hope to enter."

"The midday sun, with fiercest glare,
Broods o'er the hazy, twinkling air,
Along the level sand.
The palm-trees' shade unwavering lies,
Just as thy towers, Damascus, rise
To greet yon wearied band."

Unlike other travelers who seek khan or tent for shelter from the Syrian sun at high noon, Saul with





SAUL'S CONVERSION

Gustave Doré

The Vision of Jesus—The Changed Life 63

impatient haste passed on, caring not for the fierce and quivering air and the glare from the earth. Suddenly "there lightened a great light." The whole atmosphere was ablaze. The whole company fell to the ground in terror or stood in amazement and fear; the scene was one of confusion and alarm. When the others were partially recovered, Saul, for whom it was all intended, still lay prostrate on the earth.

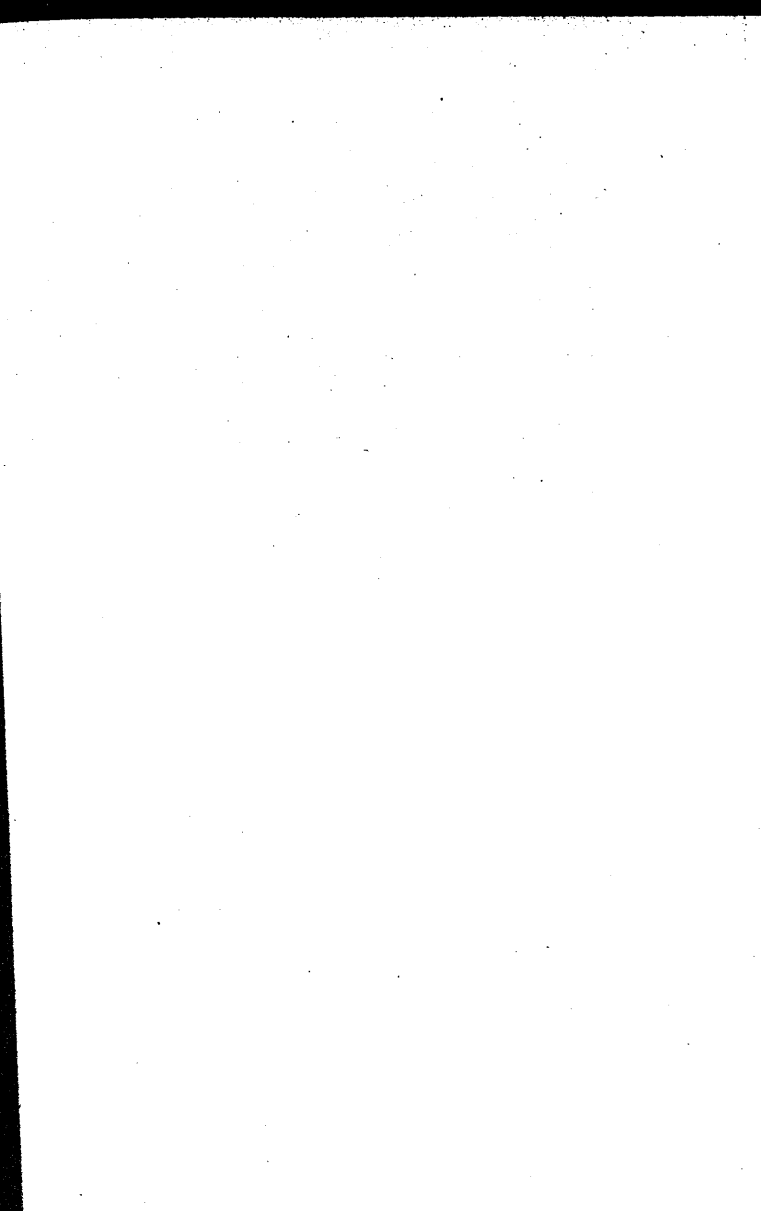
Saul had a vision hidden from his companions. There was a voice meaningless to them, saying, "Saul, Saul, why persecutest thou Me?" It was like that of a man, whom he respectfully addressed as "Lord," or "Sir," asking, "Who art Thou?" It was the Lord in a different sense who answered, "I am Jesus of Nazareth whom thou persecutest." Saul had often heard and spoken that name with contempt. Why did Jesus use it now? Why did He not say, as St. Chrysostom asks, "I am the Son of God; the Word that was from the beginning; He that sitteth at the right hand of the Father; He Who is in the form of God; He Who stretched out the heavens; He Who made the earth; He Who leveled the sea; He Who created the angels; He Who is everywhere and filleth all things."

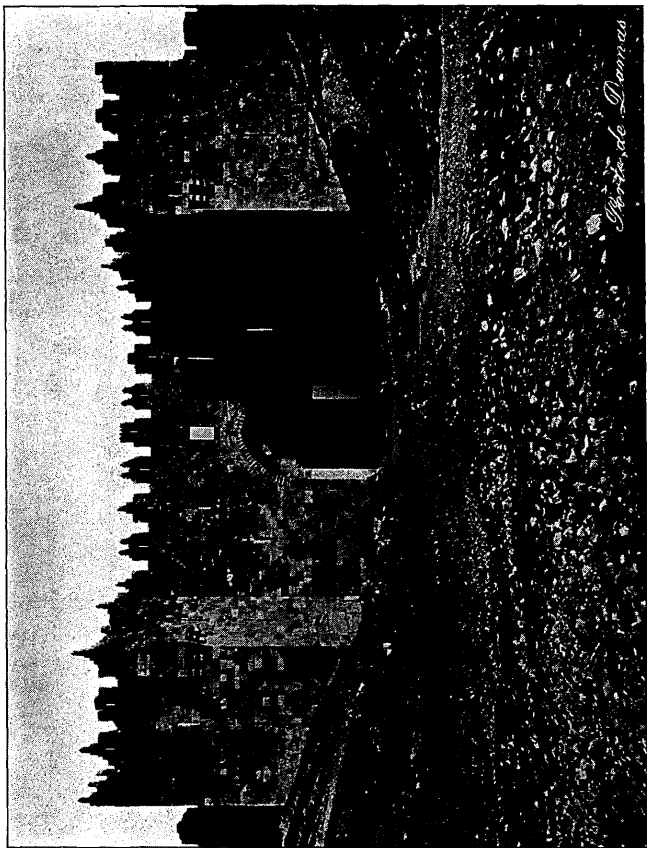
Had Jesus said these things of Himself, Saul would not have thought of Him as the one he was persecuting; but when He called Himself Jesus of Nazareth

Saul understood who and what He was. It is as if He had said: "I am the expected Messiah. I came to Earth, lived, died and rose again, and ascended to heaven. So truly believe the Christians whom you persecute. In so doing, you persecute Me. With your troubled conscience you are finding this hard to do." From this hour do thyself no harm by opposing Me and Mine." As Peter's heart melted under the earthly glance of his Lord, so did Saul's under the heavenly. The Lord said unto him, "Arise and go into Damascus." That is just what he had intended to do. His commission to destroy Christians was yet in his Rabbinic robe. But his mission was changed—to what he did not know.

He had fallen from his horse a proud Pharisee: he rose an humble Christian. The strong man had become as a little child. The chief persecutor of the Nazarenes was to become their boldest defender. He had seen the Lord Jesus as truly as any of the apostles, and was fitted to become His chief apostle. The line that divided his journey to Damascus was the dividing line of his life. That moment on the ground was one to which he never looked forward as possible; but it was the one to which he ever after looked backward with gratitude and praise.

The brilliancy of Saul's vision had made him blind. This his companions discovered as soon as he rose.





DAMASCUS GATE

From a photograph

Porte de Damas

The Vision of Jesus—The Changed Life 65

They led the riderless horse which he could no longer guide. He who planned to lead men and women bound to Jerusalem was now led blind to Damascus. Those whom Saul would have made his victims were probably the best prepared of any in the Paradise below to hear their Lord say, "To-day shalt thou be with Me in the Paradise above." But that day had not yet come, for the crucified Lord had arrested the executioner's arm that would have hastened them thither.

Damascus is a walled city. One of its gates is called St. Paul's, in memory of his entering it ; as that of St. Stephen, out of which Saul passed with him, helps to keep the first martyr in everlasting remembrance. From St. Paul's gate, extending through the city, a mile in length, was and still is a street called "Straight." In it was the house of a man named Judas, which may be the same as that pointed out to the traveler to-day.

There Saul for three memorable days sits in silence, in darkness, alone, helpless and friendless. He has even more leisure for meditation than on his journey. He reviews his life. He sees what mistakes he has made and what great wrongs he has done. He once thought of his own goodness: he now thinks of God's love. Jesus has given him the peace which he once thought he could purchase by being a strict Pharisee. He thinks of his future. What shall it be? It is as completely hidden from him as is the world to his

sightless eyes. For these three days and nights, his bodily sufferings are so great, his thoughts so busy, and his feelings so deep, that he can neither eat nor drink. Oh for companionship and help! To whom shall he look? To the same Jesus of Nazareth who appeared to him in the way. As a Pharisee, he had long used the words and forms of prayer, but now he has the spirit of the Publican. His prayer is answered, and before the three days are ended he knows the great plan of his life's work, and something of what he is to be, to do, and to suffer. God gives him a peaceful vision in which he sees one of those whom he had come to destroy, coming to him with comfort and help. "Not Peter, or James, or John, no great and eminent apostle need be sent for, to instruct the learned and highly talented Saul; but Ananias, some poor, simple-hearted Christian, of whom the Divine Word has never before made mention, is fully sufficient, in God's hand, to teach this most richly endowed of all the early converts."

To Ananias the Lord also appeared in a vision, bidding him go to Saul of Tarsus, adding as a reason, "Behold he prayeth." Even this assurance hardly overcame the fears of Ananias who knew the evil Saul had done in Jerusalem, and for what purpose he had come to Damascus. "But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me." "And

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Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord even Jesus hath sent me." This was the first Christian greeting to him who was to give and send so many such to others. Ananias laid his hands on him, bidding him rise with returning sight, and be filled with the Holy Ghost, and be baptized. And so Saul the persecutor was received into the Church of Christ; to whom we hear him saying in amazement and joy,

"And can I be the very same
Who lately durst blaspheme Thy name,
And on Thy Gospel tread?
Surely each one who hears my case,
Will praise Thee, and confess Thy grace,
Invincible indeed!"

CHAPTER X

The Lone Fugitive in Arabia—The Return to Damascus and Jerusalem

SAUL had now no use for the commission from Theophilus, the false high priest on earth, to destroy the bodies of men; for he had a glorious one from Jesus Himself, the Great High Priest in Heaven, to save the souls of men.

We may imagine him spending a few days with Ananias and a few others who rejoiced in his conversion, talking together of their Lord and of His appearance to the new disciple. We are told that "Straightway he preached Christ in the synagogues that He is the Son of God"—the same synagogues for which he had started with evil intent. Jewish hatred was at once excited. There was danger of his own arrest, perhaps by the very men whom he had brought, and who now called him a traitor to the religion he had professed, and to the high priest who had sent him to Damascus.

So it was wise for him to leave the city. Besides he was not yet ready for his great work. He had sat at the feet of Gamaliel to fit himself to be a teacher of

Jewish law; but he needed much more the Great, the Divine Teacher to fit him for the mission of the Apostle which he was to become. Jesus, after His baptism and before beginning His ministry, "returned from Jordan and was led by the Spirit into the Wilderness." Saul, in like manner, after his baptism and before beginning his ministry, sought solitude where he could be alone with God, pray to Him and be taught by His Spirit. He went into Arabia, among the mountains by the Red Sea. It was where Moses "came to the mountain of God," and communed with Him.

Would not Saul here recall the speech of Stephen which he had heard in the Cilician synagogue, in Jerusalem, in which the martyr spoke of the Leader and Lawgiver of Israel being in this very region fifteen hundred years before? There "the Angel of the Lord"—the Lord Himself—"appeared unto Moses in a flame of fire." So had Saul seen Him in "a great light from heaven." Out of the one the Lord had called, "Moses, Moses"; out of the other, "Saul, Saul." There came a voice from the one saying, "I am the God"; and from the other, "I am Jesus of Nazareth." Moses hid his face and was afraid: Saul fell to the earth trembling and astonished. The Lord spake to Moses of the persecution of His people in Egypt; and to Saul of that in Jerusalem and elsewhere by himself. To Moses the Lord gave a command saying, "Come

now, and I will send thee to Pharaoh." To Saul He gave another, to "bear His name before kings." As Saul mused on these things, he must have heard the echo of the voice uttered long before, "The place whereon thou standest is holy ground." Nor would Saul forget Elijah who in despair, had fled to the same spot six hundred years before. Would he not seek the cave at whose entering Elijah had stood with his face wrapped in his mantle, listening to the "still small voice" of God who at last commanded him, "Go, return on thy way to the wilderness of Damascus," from which Saul had also come.

What a meeting at Horeb that would have been of the lawgiver, the prophet and the apostle, as they talked together of Him Whom two of them had met on the Mount of Transfiguration, almost under the shadow of which the third had seen and heard the Lord of them all.

It is uncertain how long Saul remained in Arabia. It must have been not less than one year, nor more than three years. His own simple statement is, "I went into Arabia and returned again unto Damascus."

Saul's return to Damascus has been called the beginning of a long martyrdom. We do not know the length of his stay there; it was probably three years or less. He attempted to build up what he had at first come to destroy. As the Jews in the synagogue of

Jerusalem when they heard Stephen, "could not resist the power and wisdom with which he spake," so was it with those who heard Saul in the synagogues in Damascus. As the one determined to put Stephen to death, the other planned to kill Saul. The rulers of Damascus befriended his Jewish enemies and gave to them a permit for his arrest, even as the high priest in Jerusalem had given him such for the arrest of Christians in Damascus.

The city walls were high, and guarded by soldiers at the gates and other places where they thought there was danger of his escape. Besides them there were Jewish watchers by day and night. But there was guarding him One who often "maketh the devices of the people of none effect." Against the wall there was a Christian home having a projecting window from which Saul was let down in a basket by a rope. In the darkness his fugitive journey began toward Jerusalem. It was a strange contrast to that from the Holy City a few years before.

As Saul approached Jerusalem, and remembered how many and great things had happened to him since he had left it, his thoughts must have been busy, and his feelings most intense. Coming near the spot where he had seen the mangled form of Stephen, he could almost hear the voice of God saying as it did to Cain, "What hast thou done? The voice of thy brother's

blood crieth unto Me from the ground." But with it he had the assurance of God's forgiveness.

Passing the scene of the crucifixion of "Jesus of Nazareth," the name had for him a changed meaning. A glance at the garden of Joseph of Arimathea and its empty tomb, would remind him of the risen Lord Whom he had seen. He had left Jerusalem a Rabbi, a Pharisee, a persecutor, proud and cruel in spirit: he returned humble and tender, the friend* and defender of those whom he once despised and persecuted.

Within the walls, what must he expect from his old companions in persecution. His fellow-pupils in the school of Gamaliel, having honored him most of all, would treat him with scorn and contempt. He knew they would feel that in confessing himself to have been doing wrong, he condemned them also. And then how would their old teacher meet his favorite pupil who had rejected many of the Rabbi's teachings. How would he be treated by Theophilus, whose letter for the persecution of Christians Saul had never used, and perhaps had destroyed in holy indignation. Would not the faces of the Sanhedrin be turned toward him as full of anger as they had been toward Stephen; and their maddened voices repeat the cries of contempt in which he himself had joined, but using now the name of Saul instead of that of Stephen.

But in exchange for all this would he not have the

glad welcome of Christians, seeing he had become one of them? Alas, herein he was disappointed, for "when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were afraid of him, and believed not that he was a disciple" of Jesus. Nor can we blame them. They were few in number, poor, and unprotected by the government. They were like a small and feeble flock of sheep. No wonder if they thought Saul, who had held the garments of their martyred brother Stephen, in claiming to be a disciple, was like a wolf in sheep's clothing, seeking again but in a different way to destroy the flock. If the story of his conversion had found its way from Damascus to Jerusalem, it was now disbelieved. So the Christians were cold and distant toward him, distrustful, and full of terror. He had lost his old friends without gaining new. With his new Master he could say, "Yet I am not alone, because the Father is with me." An earthly friend soon appeared.

CHAPTER XI

The New Convert in Jerusalem

THERE is a beautiful tradition which we can almost believe concerning Barnabas. It is said that he became a Christian at an early date, and long and earnestly sought the conversion of his friend and schoolmate of many and happy years. Failing in this, their old friendship was broken. On Saul's return from Damascus, Barnabas, not knowing of the great change in him, meeting him on the street, tried once more to persuade him to turn from his evil ways and become one of the Christian band. Saul fell at his feet weeping and told him all that had happened. It is easy to believe that the friendship "broken by the conversion of Barnabas was renewed by the conversion of Saul." The companionship, begun in the school in Tarsus and continued in that of Gamaliel, was revived and strengthened in Christian fellowship. Barnabas, who was called "a son of consolation," became such indeed to his old friend. He showed his confidence in Saul by introducing him to Peter, the leader of the Church in Jerusalem. Saul very much wished to meet this Apostle for sympathy and instruction. In one of his letters he

said, "I went up to Jerusalem to see Peter, and abode with him fifteen days."

What a meeting and what a visit that must have been. With deepest interest Saul learned about the person and work of Jesus on the earth from one who had been for three years a companion of the Lord. How carefully he listened, as if from the Master's own lips, to the teachings of the Sermon on the Mount, and in the Temple and on the seashore; and also to the stories of the wonderful works which Jesus had done, showing His Divine power over things and men.

Peter would tell of his near relation to the Lord, how he had trod with Him the waves of Galilee, and was one of the three witnesses to the raising of the daughter of Jairus from death, and of the agony in Gethsemane. He would tell of the wonderful scene on what Peter called "the Holy Mount"—of the bright cloud of glory, the transfigured Christ, the voice declaring Him to be the Son of God; of how Peter himself lay prostrate on the ground till Christ bid him rise; and of how the whole scene was a preparation for his work among men.

Then would Saul tell Peter of *his* vision—of the bright light; of the glorified Christ declaring Himself to be Jesus of Nazareth; of Saul himself prostrate on the ground until Jesus bid him rise; and of how the

whole scene was a preparation for *his* work among men.

Thus met and communed together for a fortnight the fisherman of Galilee and the tentmaker of Tarsus; the one having heard the voice of Jesus and seen His face on the earth, the other in the heavens; each called by Him to be an apostle.

But Barnabas' introduction of Saul to Peter was not the only one. He "took him by the hand and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had spoken boldly at Damascus in the name of Jesus."

"It was a most critical moment in Saul's life and in the history of the Church." From that hour he was numbered with the Christian band, "coming in and going out at Jerusalem." Doubtless he purposed to continue there proving to the Jews that the crucified Jesus was Christ the expected Messiah.

But the time had come foretold by Ananias in Damascus when he was to bear that name before the Gentiles. As when in that city, so now a plot was laid for his destruction. He thus tells how the Lord directed his way: "It came to pass that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance, and saw Him saying unto me, Make haste, and get thee quickly out of Jerusa-

lem; for they will not receive thy testimony concerning Me. Depart, for I will send thee far hence to the Gentiles." Thus for the third time he was told among whom he was to labor.

Once more he turned toward Cilicia and the Tarsus of his boyhood and early manhood. Amid familiar scenes and idolatries he proclaimed the glorious Gospel of which he had learned since he dwelt among them.

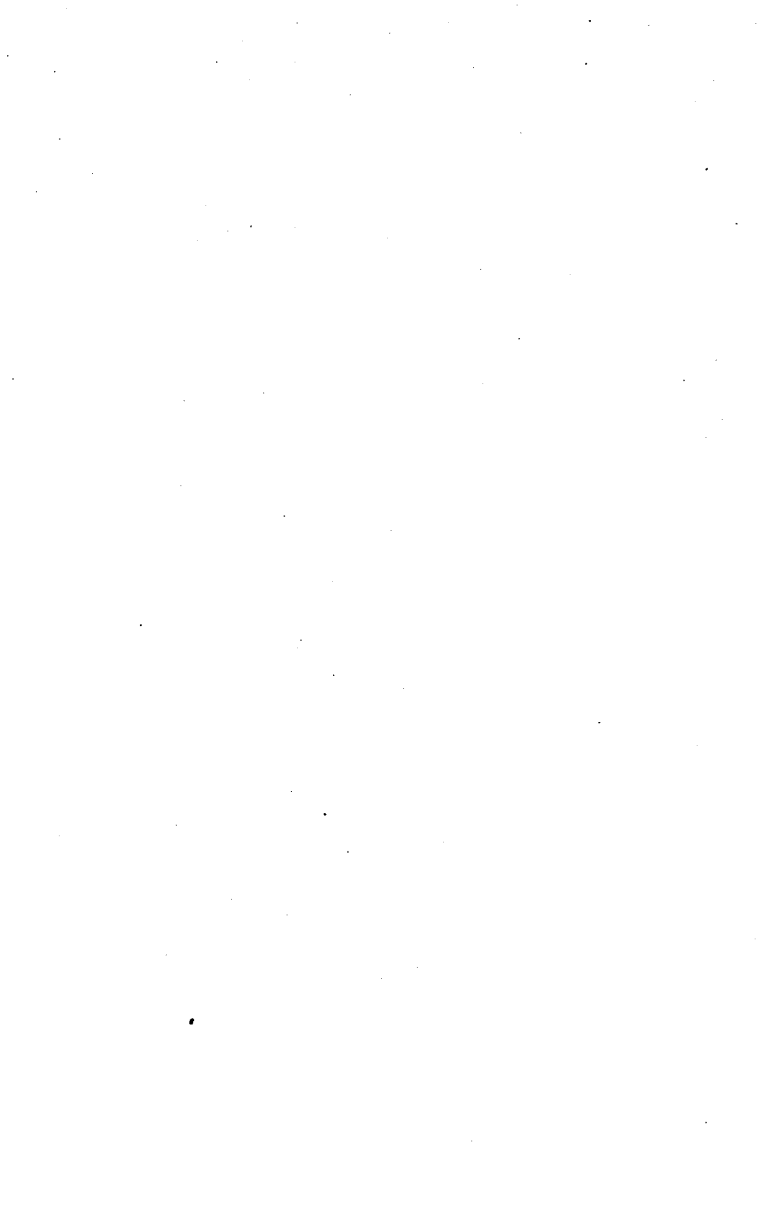
CHAPTER XII

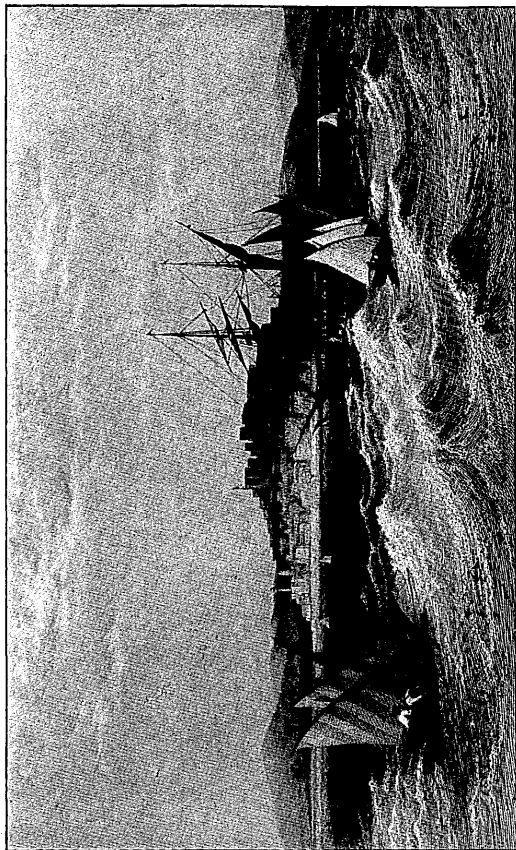
Peter and the Gentiles

JOPPA, now called Jaffa, on the Mediterranean coast, directly west of Jerusalem, is an old seaport remembered especially as that to which Solomon floated his cedar rafts from the mountains of Lebanon for the building of the Temple. Thirty miles north of Joppa was the coast-town of Cæsarea where we remember young Saul landed on his first journey to Jerusalem.

These two towns will always be thought of together because of a wonderful event in the early days of Christianity. In Jaffa was a house known as that of Simon the tanner. In it abode another "Simon, surnamed Peter." The house, like all in that country, had a flat roof which was a convenient and pleasant place for being alone. On it Peter went one day for prayer and meditation. A serious question seems to have been troubling him. It was this: Is the Gospel of Christ—the good news of salvation—for the Gentiles as well as the Jews? As a Jew he had always supposed it was not. This question was now to be answered, not only for Peter, but for all men.

While meditating and praying he "saw heaven





JOPPA

From an old engraving

opened" and had a strange vision, and heard the voice of God, revealing to him the great truth that Christ died for all, and that all, both Jews and Gentiles, can be saved through Him.

No sooner was the trance ended than voices were heard in the courtyard. They were those of Gentiles. One of them wore the garb of a soldier. Having asked for the house of Simon the tanner, they asked for Simon, surnamed Peter. He had just heard his name uttered by a heavenly voice from above, and now by human voices from the court below. Another voice within told him that this was not a mere accident, but a plan of God. While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." He quickly obeyed, saying to them, "I am he whom ye seek: what is the cause wherefore ye have come?"

They told him that they were messengers of Cornelius, a Roman officer in Cæsarea, a devout, benevolent, praying man who in a vision had seen an angel coming to him, and calling him by name—"Cornelius"—and telling him that God was pleased with his prayers and alms, and bidding him send for Peter who would tell him what he ought to do.

When they had finished their message Peter assured

them of his readiness to go, and invited them to remain with him until the next day, when they commenced their two days' journey to Cæsarea.

Now Cornelius was a Gentile. Peter, before his vision on the house-top, would not have thought of going to such a man: but now all was changed. He invited six Christians of Joppa to go with him and witness the wonderful event of a Christian Jew, an apostle of Jesus Christ, carrying the Gospel to a Gentile heathen.

Four days after Cornelius had started his messengers to Joppa, they returned with Peter and his companions, making a company of ten. When they reached the home of the Roman officer, he prostrated himself before the apostle in worship. "But Peter took him up, saying, Stand up: I myself also am a man." Together they entered the house where many were gathered to receive him for whom an angel had told Cornelius to send.

Cornelius told of his vision, and of his joy in the coming of Peter, who in reply uttered these words which at that time seemed very strange: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him." He then spoke of peace by Jesus Christ; of how He went about doing good, and healing the sick; of His Crucifixion and





CÆSAREA

From an old engraving

Resurrection; of the wonders which the apostles had witnessed; of His great command that His Gospel should be preached in all the world; and that all who believe in Him should receive forgiveness of their sins.

“While Peter yet spake these words the Holy Ghost fell on all them which heard the word.” The house of the Roman officer became a Christian home. He and his family, and believing friends were baptized.

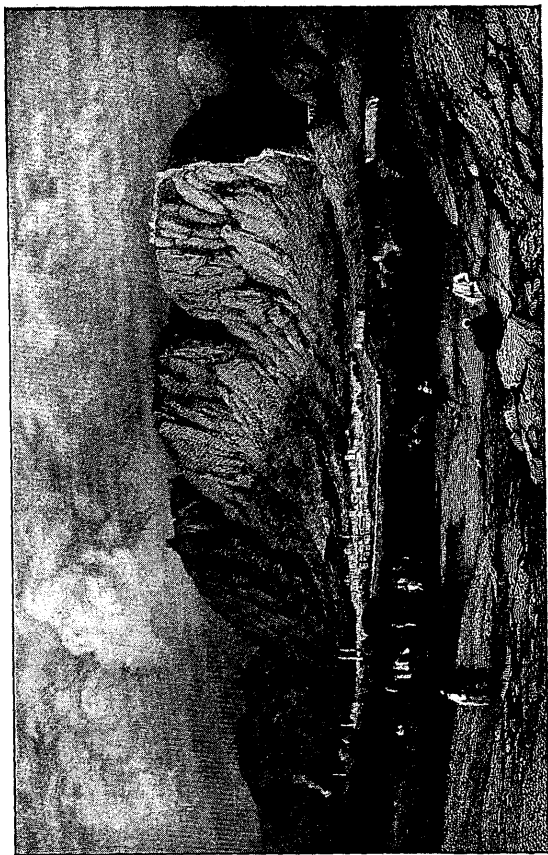
The Church in Jerusalem heard of what Peter had done in Cæsarea. In their ignorance of all that had happened, they were astonished and displeased. On his return to the Holy City, they greatly blamed him for entering the house of the Gentile Cornelius and even eating with him. Peter told them of his own vision at Joppa and explained its meaning; and also of the vision of Cornelius; and of the Holy Spirit coming upon the company in the Roman soldier’s home as He had upon the Jewish Christians in Jerusalem on the day of Pentecost.

Most of those who heard Peter’s defence were satisfied that he was right. They now understood what they had not before, that Christ was the Saviour of all men. With surprise and joy, they praised God for His mercy to the Gentiles as well as the Jews.

CHAPTER XIII

Antioch in Syria

WE may call Jerusalem the first capital of Christianity, the chief place where the early followers of Jesus were found. Antioch became the second capital. It was three hundred miles north of Jerusalem between the Lebanon and the Taurus ranges of mountains, beautifully situated on the northern slope of Mount Silphius. It was sixteen miles from Seleucia, its harbor on the Mediterranean sea, whose cool breezes were wafted thither. A thousand streams flowed down the neighboring hills. The broad and navigable River Orontes gave beauty and richness to the woods nourished by it. Walls great and high crossed ravines and crept along the mountain-sides. Broad bridges spanned the river. On an island formed by artificial streams was the palace of the kings of Syria. A magnificent avenue, five miles in length ran through the city, lined with trees, colonnades and statues; and paved half its distance with blocks of white marble. There were gay villas bright with frescoes within, while without were gardens of flowers and groves of laurel and myrtle. There were



ANTIOCH IN SYRIA *From an old engraving*

splendid towers and temples, baths and theatres. In beauty it was almost equal to that of Alexandria and Rome.

Rising above the city, looking down upon it, was a vast statue—a great crag of Mount Silphius which had been skillfully carved into a human form by command of Antiochus Epiphanes, to appease the anger of the heathen gods who he believed had caused a pestilence in his kingdom. On one of the bold and craggy summits he built a temple and dedicated it to Jupiter Capitolinus.

The climate of Antioch was delightful, and multitudes were attracted thither to make it their home, but they were chiefly a worthless rabble.

Antioch was a wicked city, one of the worst in the world at the time. The inhabitants sought their pleasures chiefly in frivolous amusements of the theatre and races. While called the Queen of the East because of its beauty, it was also the heathen Queen of Vice. Five miles from the city, on the river-bank was a colossal statue of the heathen deity Apollo, surrounded by groves of laurel, cypress and myrtle which, though charming and fragrant, became the unholy place of most shameful deeds.

When persecuted Christians fled from Jerusalem, wherever they went, they carried the good news of Christ and salvation through Him. It thus found

its way into the northern part of Syria, especially the city of Antioch, where within a few years many became Christians. This gave great joy to those in Jerusalem, who desired to give encouragement and help to their brethren in the distant city. The Church in Antioch was composed largely of Gentiles, but this made no difference in the feelings of some Jewish Christians toward them. So they determined to send Barnabas to Antioch. This was a most fitting appointment. He was a large-hearted man, friendly, genial, full of sympathy, of a charitable spirit, zealous and wise. His character is summed up by the writer of the Acts in a single short sentence: "He was a good man, and full of the Holy Ghost and of Faith."

Being such a man no wonder it is said of him on reaching Antioch, "When he came and had seen the grace of God, he was glad." "He exhorted them all, that with purpose of heart they would cleave unto the Lord." His ministry was a grand success, for "much people was added unto the Lord."

Barnabas felt that he needed a helper in the glorious work, some one of more wisdom and knowledge than himself. He knew of such a man—Saul of Tarsus, his old friend who had fled from his plotting enemies in Jerusalem to his early home. So he "went to Tarsus to seek Saul," to whom his coming must have been a

great surprise. It was a joyful meeting for both in the place where they had first met in boyhood. What changes years had wrought! When Barnabas "had found him, he brought him unto Antioch." As he had introduced his friend to the Christians in Jerusalem, so he did to those in Antioch.

A street called Singôn in Antioch is remembered as that in which Saul began to preach the Gospel revealed to him in the street called Straight in Damascus. His preaching-place was in the busiest part of the city, the greatest thoroughfare of the giddy and the vile, the gay and pleasure-seeking Greeks, the wealthy Jews and the Roman soldiers. Near by was the Senate House; the Forum; the Amphitheatre; the Pantheon and other heathen temples. The carved image on Mount Silphius was above him. He looked anxiously and pitifully into the faces of idolaters, and happily into those of *Christians*.

That was a new name. "The disciples were called Christians first at Antioch." This is one of the three times only that the name is found in the New Testament. In the other two places it is used by enemies of the followers of Jesus. It is almost certain that it was not invented by the Christians themselves, who did not generally use it during the lives of the apostles. In those early days when trial and persecution brought them so closely together in affection for one

another and devotion to their Lord, they called themselves "the brethren," "the disciples," "the believers," "the saints," "the Church of Christ," "those of the way," "the elect," "the faithful."

Nor was the name Christian given by the Jews who would not admit that these people were the followers of the true Messiah or Christ. There is no doubt that the name was given by Gentiles. Perhaps they only meant to speak of a people differing in their religious belief and practice from all others in the city, whose great theme was Christ. But there is another supposition—that ignorant Gentiles thought the word Christ was the name of a person, instead of a title meaning "anointed," or "the Messiah," and used it in sport and ridicule. In wit and laughter they called His followers by the nickname Christian, having no idea that they were giving a name that should become the most glorious in the world.

When Jesus was crucified, the title "King of the Jews" was written in ridicule on His cross of shame and torture. Now that cross stands for His blessed Gospel, our highest hopes, and eternal life as we sing,

"In the Cross of Christ I glory."

Even so has the word Christian changed from a scornful to a glorious meaning.

CHAPTER XIV

Barnabas and Saul sent to Jerusalem

FOR a whole year Barnabas and Saul labored together in Antioch with constant encouragement, for great numbers were added to the Church.

Within that year about A. D. 44, certain brethren from Jerusalem arrived there. One of them was named Agabus, to whom it had been revealed that soon there would be a famine, especially in Judea, causing great trouble to the Christians in the Holy City. Those in Antioch did not forget what the mother church had done for them in sending Barnabas to help them in spiritual things. So now they were ready, in sympathy and gratitude, to send relief to their famine-stricken brethren, which they did "by the hands of Barnabas and Saul."

Their arrival in Jerusalem was just before the Pass-over feast, or toward the end of March. For five years the little church there had enjoyed peace, but now trouble had come worse than famine.

Herod Agrippa I., to make himself popular with the Jews, persecuted the Christians. Here is the short story of a great crime: "Herod the king stretched

forth his hands to vex certain of the Church, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also."

These three disciples were especially honored by the Church in Jerusalem. James was the elder brother of John. We think of them as fisher-boys and then as men, followers together of Jesus who was possibly their relative, having no separate interests, with continued love for each other until the hour when Herod separated them with his cruel sword. They were two of the three favored disciples of the Lord. James was the first of them to follow Him to death. John lived to an old age, mourning the loss of the other two.

There is a legend concerning the death of James. It is said that he was condemned by a false accuser who was so affected by the words and spirit of the martyr that he confessed himself to have become a Christian. On the way to the place of execution he asked forgiveness of James who replied, "Peace be to thee," and kissed him; whereupon they were beheaded together.

Neither Herod nor the Jews were satisfied with the death of James only. He planned another trial for the infant church, even the death of Peter, whom he arrested and imprisoned, intending after the Jews' seven sacred days of the Passover Feast to bring him forth for public execution. By day and night the apostle



PETER DELIVERED FROM PRISON BY AN ANGEL

From an old print

Barnabas and Saul sent to Jerusalem 89

was closely guarded by sixteen soldiers, to two of whom he was bound with chains.

There was no power on earth to help him, but there was with God. In the house of a Christian woman known as "Mary, the mother of John, whose surname was Mark," many Christians gathered for prayer for Peter's deliverance from prison. The seventh night of the feast had come. In the morning, Herod would bring him forth. While "prayer was made without ceasing for him," in the house of Mary, it was heard in heaven, and answered by the coming of an angel to Peter's prison, and releasing him from his chains, and leading him through the prison gates. Peter joined the astonished praying band, and "declared unto them how the Lord had brought him out of the prison."

Mary was a kinswoman of Barnabas. It is possible that he and Saul were of the number who joyfully welcomed Peter, in whose house Saul had been entertained the last time he was in Jerusalem, and whence he fled to Cilicia when a plot was laid for his own life.

The martyrdom of James was followed by a terrible retribution. In the same month as is supposed in which that apostle was slain and Peter imprisoned, the tyrant Herod's days were ended in a more awful manner than even by the merciless sword.

Once more we turn to Cæsarea, the Roman capital of Palestine, in which we have found the home of Cor-

nelius, the Roman Christian soldier. In it was a great theatre built by the murderer of the Innocents, the grandfather of the murderer of James. It was in the form of a semi-circle, with stone seats rising in tiers where an immense multitude could be gathered. It was to become the theatre of a most marvelous event.

The Roman Emperor, Claudius, had obtained great victories in Great Britain. On his return to Rome, there was great rejoicing. Herod thought he would gain great favor with the emperor by a grand festival in his honor in Cæsarea, to which he hastened from Jerusalem. On the morning of the second day the theatre was filled with a mass of human beings to witness the inhuman exhibition of gladiators who fought one another for public amusement. Herod appeared, clothed in a magnificent robe sparkling with silver. As the rays of the early morning sun fell upon him, the eyes of the beholders were dazzled by the brilliant robe. Flattered by their foolish cries of admiration he made an oration to the people who gave a shout, saying, "It is the voice of a god, and not of a man." He was willing to be so called, though this was blasphemy, giving to a man what belongs to God alone. "Immediately the angel of the Lord smote him, because he gave not God the glory." This was very different from the experience of Peter in prison when "the

Barnabas and Saul sent to Jerusalem 91

angel of the Lord came upon *him*, and smote him upon the side," and led him from death.

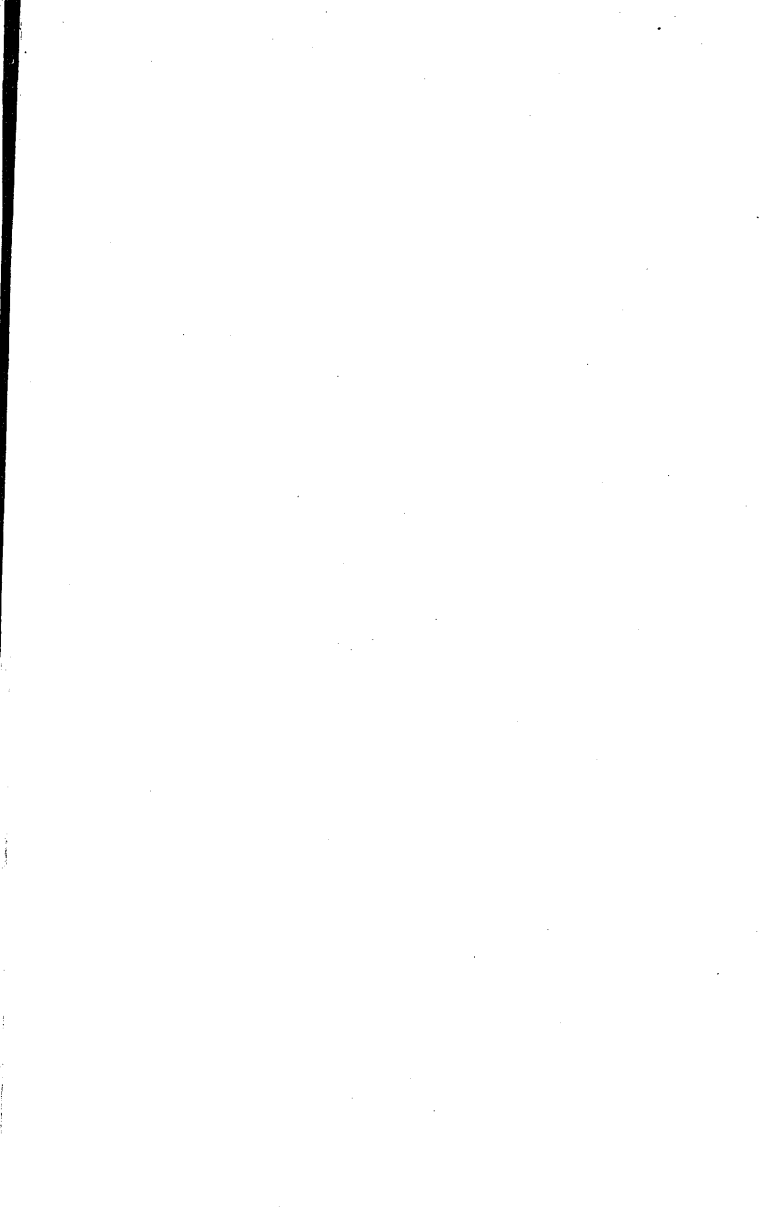
The smiting of Herod by the angel was with a dreadful disease, such as had caused the death of his grandfather. He was carried from the theatre to his palace where he lingered five days in agony until death closed his life in the fifty-fourth year of his age. It was the fourth of his reign over the region where had ruled his grandfather whose wicked example he had followed to a like inglorious end.

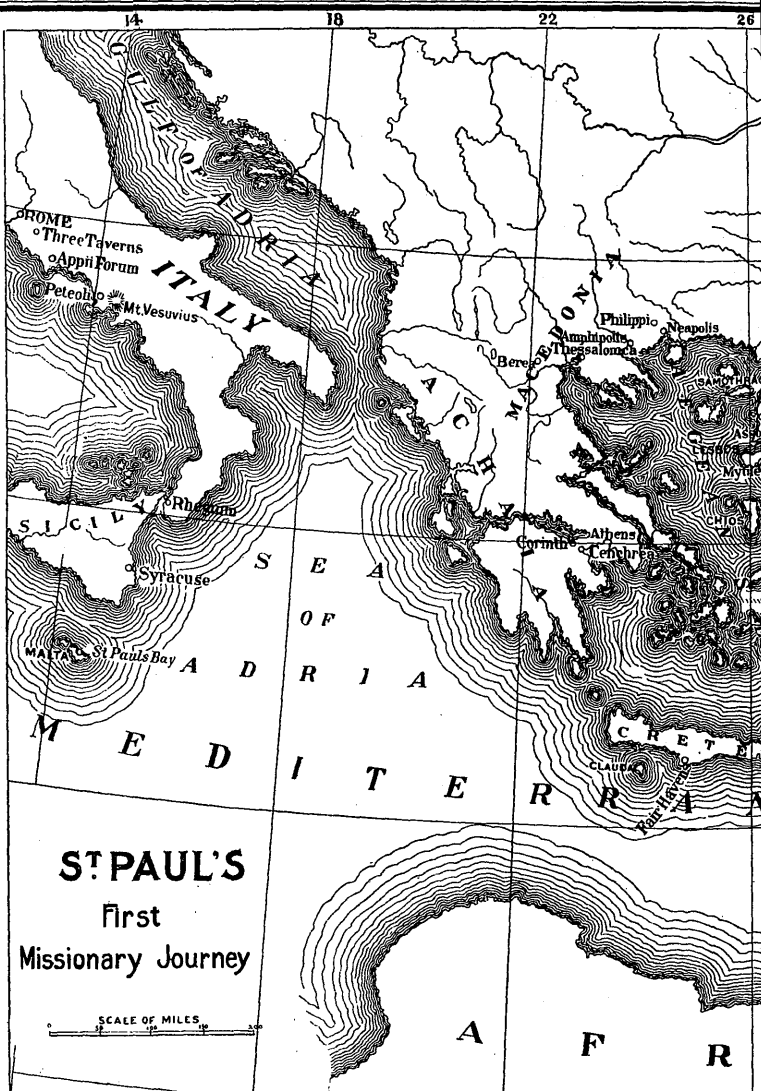
When in the theatre the scene was suddenly changed from the gladiatorial and other wicked amusements, to the judgment on the king, the multitude fled, rending their clothes according to the custom, in horror.

A careful student of the life of Paul suggests the possibility that he and Barnabas were witnesses of these things in Cæsarea on their way from Jerusalem to Antioch. The enemies of the Church, amazed at the deliverance of Peter from prison, and awed by the death of Herod, changed somewhat in their cruelty toward Christians.

More than eleven years had passed since the crucifixion, when Barnabas and Saul made their visit to the Church in Jerusalem to carry the relief sent by that in Antioch. We may suppose that during it they were the guests of the relatives of Barnabas—"John Mark"

and his mother Mary. He was a young man of deep feeling and excellent spirit, apparently willing to go anywhere in the service of Christ. During the stay of his kinsman and Saul in his home, it was determined that he should leave it and join them on their return to Antioch. So Mary, his loving mother, in separating from so good a son was comforted in the thought of the glorious work in which he was to engage with such companions for his encouragement and guidance.





ST. PAUL'S First Missionary Journey

SCALE OF MILES
0 10 20 30

16

22

LONGITUDE EAST

26



CHAPTER XV

Beginning of the First Missionary Journey

THE return of Barnabas and Saul to Antioch was at a most interesting and important time. The city was to become the second capital of Christianity, and the starting-point of missionary tours. The church there, the first to bear the Christian name, was to be the first to send forth messengers of Christ to regions where He was unknown.

The aged Simeon had prophesied that the infant Jesus in his arms was to be a Light to the Gentiles as well as to His own people, the Jews. The risen Lord had commanded, "Go, teach all nations." Peter's vision at Joppa had been a revelation of salvation for all. Saul remembered the trance in Jerusalem in which he heard a voice saying, "I will send thee far hence to the Gentiles"; and was waiting for the time when the Lord would fulfill His purpose concerning him. The Church at Antioch had not yet thought of Saul the convert as Paul the Apostle.

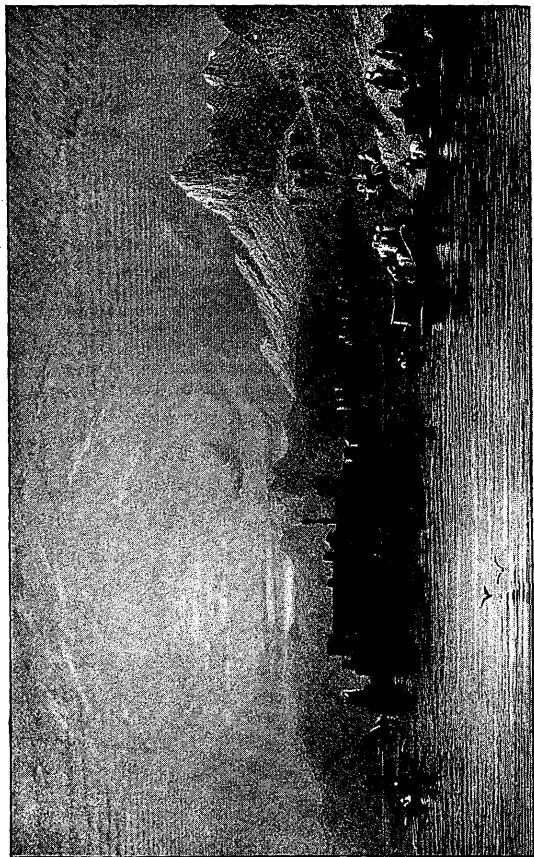
At the time of his return from Jerusalem with Barnabas, they with three other "prophets and teachers" were the most prominent of the Christian com-

munity. While praying and fasting they had a revelation of God's will concerning the beginning of mission labors. In that solemn hour the Holy Spirit came upon them in a special manner. There was a sudden answer to their prayers. It came in the form of a command, "Separate Me Barnabas and Saul for the work whereunto I have called them."

Whether or not other Christians had part in this service, we may feel assured of their deepest interest in it. It was a sad thing to send away the two whom they most loved and who were their chief teachers and guides. But they were ready to obey the command for the good of those who had not yet learned of the Gospel of Christ. On another day of fasting and prayer there was a solemn ordination of Barnabas and Saul and consecration to their work. From that hour Saul became in a fuller sense than before the apostle of the Gentiles. From that time the city known as the Queen of the East had greater honor, for "that noble missionary river now fertilizing the world had its little fountain-head in Antioch."

Hitherto we have thought of Jerusalem alone as the place whence Paul took his journeys. Now we must think of Antioch. From thence he with Barnabas and Mark started on what is known as his First Missionary Tour. The first place toward which they turned was the Island of Cyprus.





CYPRUS

From an old engraving

Beginning of the First Missionary Journey 95

As Paul left his preaching place in the street Singôn where his success had been so great and Christian companionship so tender, it was with high hopes and great expectations, inspired by the thought that he was "sent forth by the Holy Spirit."

If we knew the name of that apostolic barque in which he sailed, it would be cherished as much in Christian homes as "Mayflower" is in American. It sailed down the Syrian Orontes river which winds around the bases of high and precipitous mountains of the Lebanon range, giving richness to its banks adorned with the vine and the fig-tree, myrtle, bay, ilex, arbutus, dwarf oak, and English sycamore.

That barque carried a greater than Alexander or Napoleon whose deeds have made memorable the shores of the Mediterranean whither Saul was bound, but with a far different purpose. He was not seeking his own glory, but that of Him whose barque floated on the sea of Galilee, bearing peace and good-will to the multitudes who lined its shores. Saul and his companions gazed on Mount Casius, rising from the edge of the sea to the height of five thousand feet above it. They entered the seaport of Seleucia.

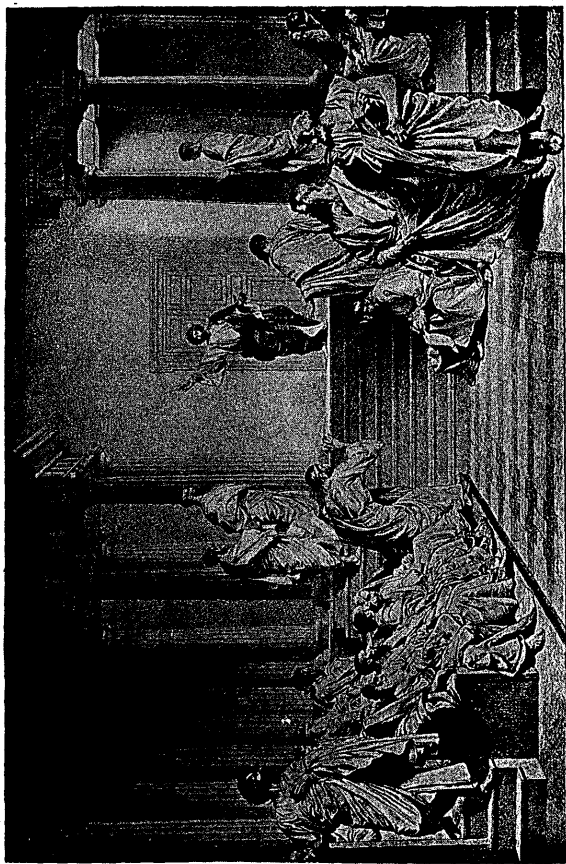
Out on the open sea, they sailed southwestward for Cyprus, whose mountain summits can be seen on a clear day from the mouth of the Orontes. This was the sea which Saul was to traverse again and again;

on which he would be four times wrecked; and on whose billows he would spend a day and a night. Yet these were but parts of the trials he was to endure on the sea and on the land. Such were then hidden from him. As we shall see them coming upon him, we shall also and always hear him saying, "None of these things move me." "I count not my life dear unto myself." "I can do all things in Him that strengtheneth me." Probably a widower and childless, without any permanent home, with one aim—the glory of his Lord and the good of his fellow-men—he was prepared to go anywhere, and to be, to do, and to suffer whatever might happen on his mission journeys.

A fair wind and a few hours would bring the company to Salamis, the port of Cyprus, familiar from boyhood to Barnabas, and probably to John Mark as a visiting place among his kindred. The ruins of its piers, still visible, tell of its former busy scenes.

As Barnabas met his family and Christian friends, there was no thought of our day when a church and grotto dedicated to him would remind the traveler of the tradition that he was martyred by Nero and buried near Salamis.

Thus far in our story we have spoken of *Barnabas* and *Saul*. For this there has been good reason. *Barnabas* has been called the "discoverer of *Saul*." We



ST. PAUL PREACHING

Biaa

Beginning of the First Missionary Journey 97

remember how, when Christians in Jerusalem would not believe the story of Saul's conversion, Barnabas led to them the friend of his youth, his fellow-student in Tarsus and Jerusalem, and inspired their confidence in the converted persecutor, whom they need no longer fear. In their labors together in Antioch and in their mission of charity to Jerusalem, and in their journeys hitherto, Barnabas had been the apparent leader. And now on the island of Cyprus—his old home—his high social position and landed property which he had sold to help his fellow-Christians, would give him a higher place in the minds of those who knew him than would be given to his less known companion.

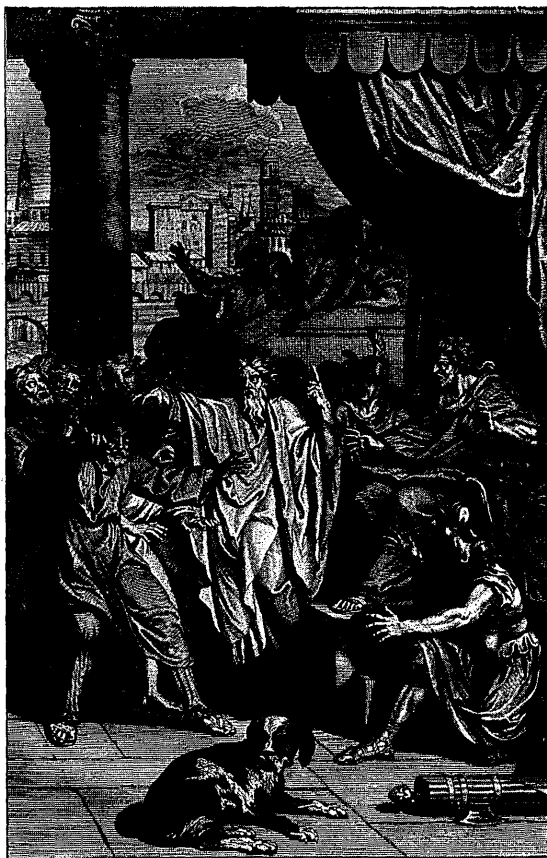
Barnabas knew that Saul was a greater man than he, and worthy of higher honor. But he was too good a friend and Christian to care for this. He was not jealous, but had the humble spirit of John the Baptist who declared concerning the Christ, "He must increase, but I must decrease." It was on this journey, immediately after leaving Salamis that we find the order of their names generally changed. From this time moreover Saul dropped that Jewish name for his Roman one of Paul, because perhaps his work was not to be among the Jews so much as the Pagan Romans. So henceforth we read, not of Barnabas and Saul, but Paul and Barnabas.

After "preaching the word of God in the synagogues of the Jews" in Salamis, the three missionaries including John Mark continued their journey. They traversed the beautiful and fertile plains of Cyprus which gave it the name of the Blest, and made it the resort of merchants from Egypt, Phœnicia, and Asia Minor. But these missionaries did not seek to enrich themselves with the "corn, wine and oil" which were produced in abundance, or with the diamonds, emeralds, silver, lead and copper which its rivers and mines contained. They had "unsearchable riches" which they carried the whole length of the island, about one hundred miles, to Paphos, in the southwestern extremity, on the seashore. It was the chief town, and the residence of the Roman Governor.

The ignorant Pagan inhabitants of Cyprus believed it to be under the protection of a heathen goddess named Venus, whom they also called Cypria. They had a fable that she sprang from the foam of the sea. She was no protection from evil, for the worship of her increased the wickedness of the inhabitants, and of the sailors and others who visited the island. It was so great and of such a kind that we cannot even speak or write about it. Even the worship in her temple was with shameful deeds.

The principal temple of Venus on the island was at Paphos. It was surrounded by beautiful groves of





ELYMAS STRUCK WITH BLINDNESS

From an old print

Beginning of the First Missionary Journey 99

trees that bore delicious fruit: but these did not remind the worshipers of the true and holy God.

To this unholy city came Paul and his companions to tell of Him and salvation through Christ. Paul wrote in one of his letters, "Not many noble are called" to be Christians. Those whom the world call great because of their power, or riches, or learning, too often think more of such things, belonging to this life only, than they do of things belonging to the world to come. But this is not always true. There are rich men, learned men, men of power who are truly noble and great because they are good. Such an one became the Roman Governor, Sergius Paulus, living in Paphos.

There seems to have been a strange dweller in his royal palace, described in Acts (xiii. 6) as "a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus." He gave himself the title of Elymas, the wise one, the wizard. He was a deceiver, pretending to work miracles, for which he received much money.

Sergius Paulus heard of Paul and Barnabas, sent for them, and "desired to hear the word of God"—not from curiosity, but because he wanted to know the truth as believed by the Christians of whom he had doubtless heard. Elymas tried to turn the governor away from them and from Jesus whose holy name we suppose he blasphemed. Then "Saul, who is also called Paul,"—the old name now being dropped for

the new—sharply but justly reproved him for his great sin. Paul, gazing on the lying impostor, declared him to be “full of all mischief, a child of the devil, an enemy of all righteousness.” These were terrible words, but true. Paul, taught by the Holy Spirit, told him of an awful punishment for his sin, saying, “Now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.” In the royal palace where he had used his pretended wonder-working power, he groped his way as in a prison of despair.

When the governor saw what was done, he believed Paul, and became a Christian. In the town of Paphos where the vile Venus was worshiped, there was founded a church of the followers of Jesus, who said, “Blessed are the pure in heart, for they shall see God.”

CHAPTER XVI

Perga—"Perils in the Wilderness"

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia." So says the writer of the Acts, speaking of Paul as the new leader taking the place of Barnabas.

Perga, near the middle coast of Asia Minor, was beautifully situated in a valley, on the river Cestrus, which cuts its way through the towering rocks. The principal object of interest and sadness to the little company was the evidence of idolatry. As at Antioch and Paphos, they looked upon a heathen temple. The one in Perga was of Diana, on a lofty eminence to which multitudes flocked every year when a festival was held in honor of the goddess.

Paul and Barnabas were saddened by another thing. The simple record is, "John Mark departed from them and returned to Jerusalem." These few words are full of meaning. They tell a story of disappointment and deep sorrow. We are not told why John deserted his companions, but can imagine some reasons. He was young. The novelty of his new missionary life had worn off. Perhaps he was homesick, and thought of his aged mother lonely in Jerusalem, surrounded by

persecutors, and wondered if she longed for her absent son though she had consented to his leaving home. Perhaps the young disciple had grown weary of the work in which at first he had been zealous. As he gazed on the Taurus mountains, of whose lawless population he had heard, and whose fastnesses were the abodes of brigands, he may have become terrified. He was not prepared like Paul to "endure hardness as a good soldier of Jesus Christ."

Paul and Barnabas must have missed his genial spirit and sprightly companionship, and he must have had a lonely voyage back to his home. His mother must have greeted him with a mingled feeling of love and sorrow. We would not judge him harshly. He repented of his conduct. He was ready to accompany the apostles on another missionary journey: and did so with Barnabas. Paul retained a kindly feeling toward him. Long afterward, when a Roman prisoner, he wrote of him as "a comfort, and a fellow-worker unto the kingdom of God."

After bidding farewell to John Mark, Paul and Barnabas began the second stage of their journey—from Perga in Pamphylia to Antioch in Pisidia. They first went through a mountainous region, difficult and dangerous to travelers alone and unprotected. It was late spring or early summer, the only seasons in which travel was possible because of severe cold or drifting

snows. Even now there was danger from the melting snows.

Their route lay through narrow valleys between lofty cliffs, down which flowed numberless murmuring cascades through dark forests of pine; while through narrow ravines wildly dashed the "water-floods," such as David prayed might not overflow him. These emptied into larger streams, not gently flowing like the Orontes or the Cydnus with which Paul had become so familiar, but rushing torrents whose peaceful shores were adorned with pomegranate and oleander and mountain flowers. The bridges that spanned them gave no promise of safety; so that Paul long remembered the "perils of rivers" in this region. Here too he was in "perils of robbers" of which he ever had fresh memory—as of no other place in all his journeyings. In those mountain glens are yet told, from generation to generation, tales of robber chiefs and wild and lawless clans of savage tribes, who dwelt in caves and castles from which they could not be driven by even Roman armies who quailed before them.

The two pilgrims, staff in hand, follow the slippery paths upon the mountain slopes. The dry heat of the seacoast is changed for the damp, cold mountain air. The bright flowers of the lower region give place to stunted shrubs and plants, except where a few bloom

in beds of snow whose whiteness makes brighter and richer the colors of the mountain flowers. The pilgrims find shelter in cave or grotto, glad if it be that of a welcoming shepherd; and sometimes among the friendly pines which protect them from the cold and piercing winds.

At last the scene changes, and they look down from the wintry and rocky steeps, upon the flat and summery table-lands. Descending they traverse the plains carpeted with green grass and variegated with flowers. There countless herds of cattle are grazing, and shepherd-huts made of goats' hair are reminders of Paul's craft in Tarsus, often the means of gaining his daily bread. His path lies among the lakes of fresh water and salt, over which wild swans are flying, and into which they dip their plumes. Among the reeds and rushes of the morasses the storks stand all day long watching for the straying fish, while the tortoises bask in the shallow pools.

In our thoughts of the two wayfarers we must add to the dangers of the mountains, those trials of which travelers of to-day tell us—the heavy rains, the overpowering heat, the exhausting fatigue, the annoyances of insects, the blinding storms of dust, the scarcity of even poor provisions. But none of these things, nor all combined, checked their progress, nor cooled their ardor.



ANTIOCH IN PISIDIA *From an old engraving*

CHAPTER XVII

Antioch in Pisidia—Iconium

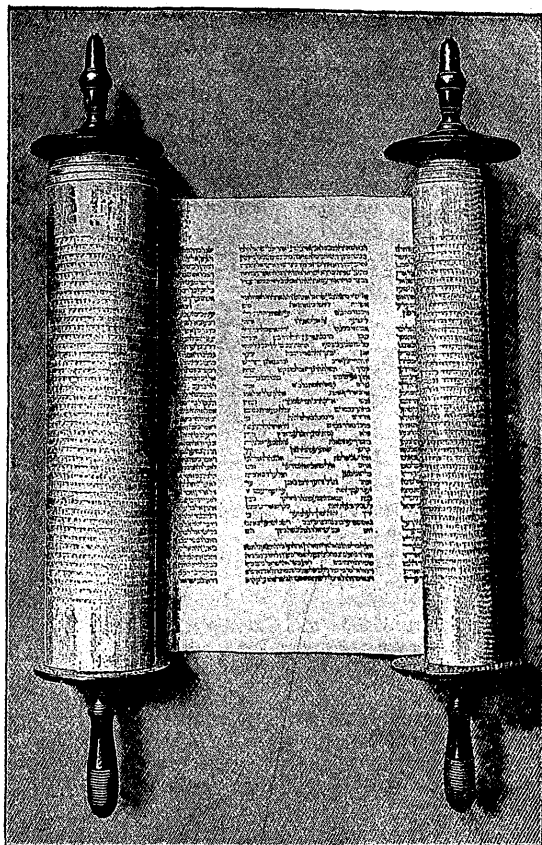
A WEEK'S journey from Perga would bring Paul and Barnabas to Antioch in Pisidia. Unknown and unnoticed they would go to the "strangers' rooms" attached to the synagogue, and secure one in the Jewish quarter. In it Paul would do what he told others to do, "Work with your own hands." Thus busy in tentmaking, he would be equally so with his tongue, teaching all who came to hear the new, strange teacher. His room becomes not only a lodging-place and a shop, but to some a more sacred place than the synagogue, because there they learn of the risen Saviour and believe in Him.

Of the latter place there was only one in the city. In form and appearance it was doubtless like those of the present day in the East. It was low and square, without sculptured ornament such as was found in the Gentile places of worship. On one side was lattice work behind which sat the women veiled and silent. In front of them was the reader's desk. Near it, facing the congregation, sat Rabbis and Pharisees in the chief seats of the synagogue.

As each worshiper entered he covered his head. Prayer was offered by one called "the angel of the synagogue." He stood, as also the congregation did, facing Jerusalem. Behind a curtain were kept the sacred rolls—the writings of the Old Testament. Prayer was followed by the reading of the Scriptures in Hebrew, which was unknown to the Jews in Antioch, and so were translated into Greek by an interpreter who stood by the reader. There was no regular preacher. Any one might be asked to speak.

Paul was a Rabbi and Barnabas was an educated man. But they did not have the spirit of those whom Christ reproved because in pride they loved the chief seats: so the apostles sat with the congregation. Many in the synagogue may have heard of the two strangers and were glad when they accepted an invitation to speak. Without going into the pulpit, "Paul stood up, and beckoning with his hand," began his address. As is said of Jesus in Nazareth, "the eyes of all them that were in the synagogue were fastened on Him." He then preached his first recorded sermon. It was concerning that same Jesus—forgiveness of sins and salvation through Him, and especially His resurrection from the dead.

There was great interest in Paul's discourse. Gentiles rejoiced in the good news that salvation was offered to them as well as to the Jews, and "besought



THE "BOOK OF THE LAW"—Fifteenth Century

British Museum, add. Ms. 4707

The complete column of the Hebrew text contains the "Song of Moses" (Exod. xv. 1-19).

From Bible Illustrations, copyright by Henry Frowde, 1896.

that these words might be preached to them the next Sabbath." Many of the congregation followed Paul and Barnabas who gladly taught them.

During the week many heard of the great sermon. "And the next Sabbath-day came almost the whole city together to hear the word of God." Paul spoke again. The interest deepened. Many believed him, and rejoiced in the truth he preached. But not all. "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." He then solemnly told them that in so doing they showed themselves unworthy of everlasting life, and said, "Lo, we turn to the Gentiles." These were exceedingly glad, and received the good things which the Jews had rejected.

The Jews would not let the apostles alone. They persuaded women of rank and influence; and the chief men of the city to persecute them, and so drive them from Antioch. So once more they did as Christ told the twelve apostles, "When they persecute you in one city, flee ye to another."

But Paul and Barnabas left behind them a Church of Christ which they had founded, and with which the Holy Spirit remained to help and comfort, even among their enemies.

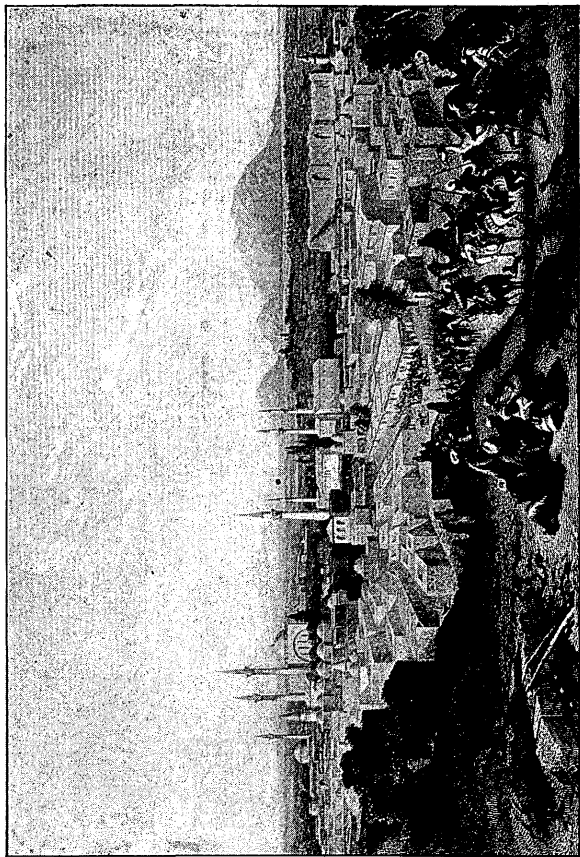
Driven from Antioch Paul and Barnabas went sixty

miles to Iconium in Lycaonia. This journey was over dry, dusty, bleak plains, on which great numbers of wild asses roamed, and vast flocks of sheep grazed.

Iconium was situated on an oasis—a green spot in the desert—at the foot of Mount Taurus. As Paul saw the mountain-tops covered with snow, he must have remembered Mount Hermon and Damascus—the beautiful city in the wilderness where he had begun his Christian work. Iconium was once a city of great splendor, but now only broken slabs and columns and pedestals are there, reminding us of its former glory.

As at Antioch, Paul sought a lodging-place, worked at his trade, went to the synagogue on the Sabbath, spoke as invited, talked with people in private houses, and helped many to turn to the Lord. But also, as at Antioch, he was persecuted by the Jews, who purposed to stone him and Barnabas. So again they fled. Before this time they had been in capitals of countries and other large cities of great wealth and learning, chiefly on the seashore and rivers. But when they left Iconium, they went on roads traveled but little, and visited smaller and poorer towns of the desert.





ICONIUM

From an old engraving

CHAPTER XVIII

Lystra

FORTY miles from Iconium Paul and Barnabas reached the little town of Lystra in Lycaonia. It is not now known exactly where it stood. The supposed spot is called Black Mountain, noted as a dangerous place because of the many and daring robbers who make it their home. Lystra was a heathen city. There seems to have been no synagogue in it, and only a few Jews. The people generally knew nothing of the God the Jews worshiped. When the apostles came near the city, they saw a great temple. Before it there was a statue of "Jupiter, the king of the Pagan gods," "the father of gods and men." The ignorant worshipers believed he watched over it and kept them from harm. They brought animals to the temple to be slain by the priests and offered in worship.

As there was no synagogue, the apostles held their service in the open air, on the street, or in the market-place, or under the shady trees. "There they preached the Gospel" to a strange audience, villagers of little learning, and rude in dress and manner. It was the

same good news concerning Christ which they preached to wise and refined men in the cities.

Paul and Barnabas seemed strange to them because of the things they said. The longer the apostles stayed, the more interested and excited the people became. Paul was the chief speaker. They were ready to say of him as some said of Jesus, "Never man spake like this man." They began to think that perhaps the apostles were gods such as they worshiped. Then something happened which made them believe this was so. In the group about Paul there was a certain man "impotent"—weak—in his feet, being a cripple who had never walked. That is a sad description. As a child he had never taken even tottering steps. He had never been a bounding boy, full of life, racing with his companions. As a man he had always to lie on the ground, as he did when Paul was preaching. He turned his face toward the apostle, gazed upon him in wonder, believed the Gospel of Christ, and even "had faith to be healed." Paul understood this as he earnestly looked upon the poor man with pity and yet with gladness because of what Jesus was about to do through him. He spoke to the cripple in a loud voice, saying, "Stand upright on thy feet." Immediately "he leaped and walked" with a joy he had never known before. He was healed by Jesus whose Gospel Paul was preaching, and Who had said



PAUL AND BARNABAS AT LYSTRA

Raphael

to a man sick of the palsy, "Rise up and walk." Paul may have used the words of Peter to the "impotent" man at "the beautiful gate of the Temple"—"In the name of Jesus of Nazareth, rise up and walk." With what a thrill of delight did the cripple of Lystra give his first leap and take his first step; but with what greater joy did he learn of Him by Whom he had been healed.

The multitudes seeing the miracle were filled with awe and excitement. They were ever ready to believe marvelous tales, especially about the deities they worshiped. Mistaking Paul and Barnabas for such, they cried out, "The gods have come down to us in the likeness of men." They believed that this sometimes happened. They gave new names to the apostles, names of heathen divinities. Barnabas is described as a tall man with a noble figure, and a kind, pleasant face. That was the sort of being which the Lystrians imagined their chief god to be, near whose temple they were gathered. So they gave to Barnabas the name of Jupiter. Mercury was believed to be small in size, and one who helped men to express their thoughts in beautiful language which interested and excited the hearers. He was called the god of eloquence. As Paul was smaller than Barnabas and the chief speaker, he was named Mercury.

The news of the wonderful miracle spread. The

whole town was in the utmost excitement. The priest of Jupiter was called to do honor to the supposed gods. Oxen crowned with garlands were brought for sacrifice to them. A procession was formed to escort the supposed heavenly visitors from their lodgings to the temple.

At first the apostles were ignorant of this intended idolatrous worship of them. Discovering the purpose, they were grieved at the ignorance and superstition of the people. They were filled with horror at the thought of homage being given to them which belongs to God only. They rent their garments to show the depth of their feeling. Springing to the doorway of their lodging they forbade entrance, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the Living God, which made heaven, and earth, and the sea, and all things that are therein."

These truthful words changed the minds of the rude heathen. But, while the multitudes turned away from the apostles, they did not turn to the true God. The oxen were driven away, but not for sacrifice. The garlands faded away as did the honor for which they were intended. With little thought the people asked, "If these strange visitors are not gods who—what are they?" In their ignorance, they were easily

made to believe that Paul and Barnabas deserved ridicule and punishment, instead of honor and worship. This was done by certain Jews who had followed them from Iconium and even Antioch to turn the Lystrians against them. They made the people believe that the healing of the cripple was not a miracle by God, but was some magic done by "Beelzebub, the prince of the devils," by whom certain men said Jesus performed His miracles. They persuaded the rude mob of Lystra to attempt to do what they themselves had purposed in Iconium, but had failed in doing: that was to kill Paul. He was not "cast out of the city and stoned," as Stephen was in Jerusalem, but his enemies "having stoned Paul, drew him out of the city, supposing he had been dead. What memories he must have had of that other scene when he kept the raiment of them that slew Stephen. He never forgot that hour in Lystra. In after years, when telling of his sufferings, he wrote, "Once was I stoned." His stoning must have been near the temple of Jupiter.

The Christian disciples, his faithful friends, followed him outside the walls, and stood around his mangled body. Poor Barnabas must have thought of a lonely burial in a strange city, and of the sad message he must carry to Antioch in Syria, and to Jerusalem—"Paul is dead."

But he was not dead. He had been stunned by the stones and swooned away. While they looked upon him in pity and love, he "rose up" as from the dead, and in feebleness and pain "came into the city."

CHAPTER XIX

Timothy—Derbe and the Homeward Journey

IN the group weeping around Paul's apparently lifeless form at Lystra, may have been a woman named Lois, and her daughter Eunice with a young son fifteen years of age. His name was Timothy. As he looked into the pale face of Paul, stained with blood, and yet calm in apparent death, he may have had such thoughts as we have supposed Saul had when looking into the face of the martyred Stephen. Each of them saw how a Christian can die, even a death of agony. If present, with what joy Timothy saw Paul revive, his eyes open, his hands move, his effort to rise, the returning knowledge of things about him. We may even think of his leading the apostle to his own home, where his services and the womanly care of his mother and grandmother helped returning life. Perhaps Timothy read to him from the Scriptures with which he had already become familiar, especially the Psalms written by David in affliction.

We have imagined that Paul in Jerusalem with Barnabas was a guest of Mary, whose son John Mark

became his companion. We may also imagine Paul the guest of Eunice, whose son Timothy in future years was to be of more value to him and to the church than John Mark and even Barnabas. He was to be a companion in journeys, a trusted messenger, a minister to churches established by Paul, a comforter in prison and elsewhere, for twenty-three years until the end of the life of the apostle. With a fatherly affection, Paul called him his son Timothy. It is probable that Timothy, his mother and grandmother, became Christians at the time of Paul's persecution, thus giving him exceeding joy in his affliction.

Suffering from his wounds, Paul fled from Lystra in Lycaonia to Derbe, where he was allowed to rest a short time, happy and successful in labor, without any to oppose him. There he gained a valued friend for many years, Gaius by name.

Paul now commenced his return trip to Antioch in Syria. But he would not leave the region where Christians were like sheep on a desert or among wolves, without a visit to each flock to give strength and comfort. He was a bold man in doing this where his life was in constant danger from those whose plots of murder had thus far failed. Doubtless his friends kept secret his movements helping him as they could, as did the disciples who aided his escape from Damascus. As he went from place to place, the joy-

ful news would be whispered, "Paul is here." In each there were solemn meetings and earnest prayer, and the ordaining of elders who should be the leaders of the little company when the apostle was gone. He went from Derbe twenty miles to Lystra; thence forty miles to Iconium; then sixty miles to Antioch in Pisidia.

Recrossing the steep, rugged, dangerous, rocky mountains of Taurus, where we followed him in his outward journey, he is again at Perga in Pamphylia. There he stays some time preaching, perhaps while waiting for a vessel at the seaport of Attaleia to carry him back to Seleucia in Syria, whence he had sailed for Cyprus at the beginning of his journey. Once more the lofty Mount Casius is in sight. He sails up the beautiful Orontes whose green banks, shaded with ilex, myrtle and arbutus, are a great and pleasing contrast to the barren plains of Lycaonia, seeming to welcome his return to Syrian Antioch. Entering the city he goes to the street Signôn, of which he has pleasant memories because of the Christians who now hasten to greet him whom they sadly sent forth as their missionary to Asia Minor. With deep emotion he tells the story of his journey—his sufferings and successes. It is not about the plots to take his life, and his fleeing from city to city, and the stoning at Lystra, that he has the most to say; but that worshipers of false gods

like Diana and Jupiter had become worshipers of the true God.

As Paul continued his story, these disciples who were first called Christians in Antioch of Syria rejoiced greatly that in the city of the same name in Pisidia and other places there were those who also could be called by the name *Christian*.

So ended Paul's First Missionary Journey. The memory of his experiences never faded. In after years he wrote to Timothy: "Thou hast known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me."

He returned to Antioch "a shattered man": yet with his weakened body he had a strengthened "purpose" and "faith" and "patience," to endure whatever his Lord called him to be, to do and to suffer as the apostle of the Gentiles.

CHAPTER XX

Christian Jews and Gentiles

WE have noticed the hatred of the Jews toward the Gentiles. They prided themselves upon being the descendants of Abraham. They believed that they were the favorites of God—that He cared for them more than for any other people. So they looked down upon the Gentiles, refusing to treat them as equals. They did business with them, but would not visit nor eat with them as with friends.

We remember how, on the house-top in Joppa, God taught Peter that all this was wrong; and how he went to the house of Cornelius and preached the Gospel to him a Gentile, and how he went to the Church at Jerusalem and told the people there that the Gospel of Christ was for all. Some were satisfied and ready to treat Gentile Christians with kindness, and welcome them to the same Church with themselves. But others would not. While they called themselves Christians, they were not showing the Christian spirit.

And so in Jerusalem and elsewhere the question was being asked by many, "Must the Jews who have be-

come Christians and the Gentiles who have become Christians be members of the same Church and all be treated alike; or shall there be one church for the Jewish Christians and another for the Gentile Christians?" This was a very serious question. It gave Paul and the best Christians a great deal of trouble, because these differences were contrary to the teachings of Christ Who loved all, and commanded all to love one another as brethren.

Some of these mistaken Church members in Jerusalem went to Antioch and tried to influence the Jewish Christians there against the Gentile converts. They had been Pharisees and said that those who did not obey Jewish law could not be saved. They claimed that Christian baptism was of no use. The Gentile converts were greatly troubled. They had not so understood Peter and Paul and Christ.

The matter was so important that Paul and Barnabas were asked to go from Antioch to Jerusalem and see the apostles and get their advice. Paul was all the more ready to go because he had a revelation from God telling him so to do. He took with them Titus, a young Gentile Christian, who would be much interested in what the apostles would say. They too would be interested in him because he showed what a good man a heathen might become. As the three journeyed from Antioch to Jerusalem, "declaring the

conversion of the Gentiles, they caused great joy to all the brethren" whom they met.

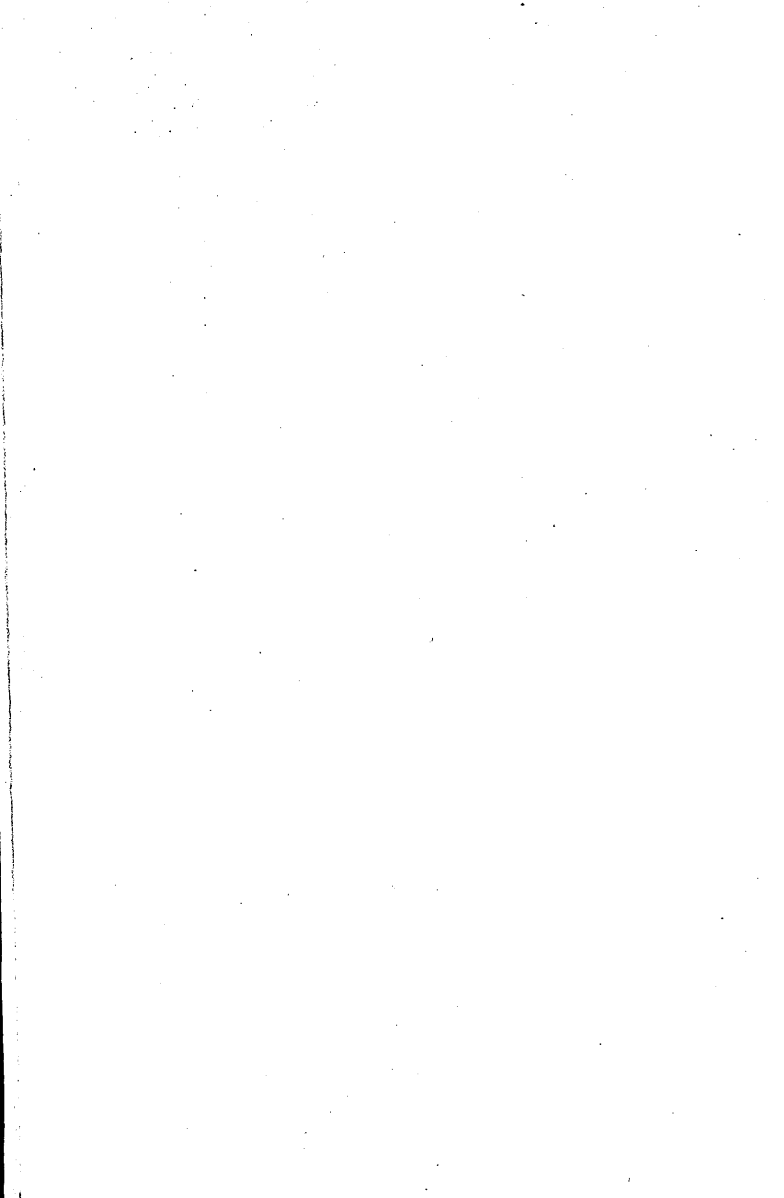
Once more Paul enters the Holy City to which he had come in boyhood to the school of Gamaliel, and then in early manhood after his conversion to see Peter, and then to bring offerings from Antioch to the famine-stricken Christians of Jerusalem. He had a private meeting with Peter, James—called "the just" because he was so honest and true—and John. These were the "pillars of the Church," the men whose learning, wisdom and goodness helped the Christian company more than did any others.

Then there was a larger meeting of the Church to talk about the great question of which we have spoken. There was much said, but we have only the four speeches of Peter, Paul, Barnabas and James.

With them at last all agreed, that there should not be one Church for Jewish Christians and another for the Gentile, but all should be treated as equals because both were followers of the same Lord of all. A letter saying this was written to the Christians in Antioch and other places, and sent to that city by Paul and others. One of them was named Silas, who was to become his companion in mission journeys. The church in Antioch was made happy by the letter from Jerusalem. It was ready to welcome all who could be called Christians, no matter by what other name they

were called or to what nation they belonged. This meeting of the apostles in Jerusalem is known in Church History as the First General Council.

In that meeting a pleasant thing happened to Paul. One of its members, who had made no speech, gave him "the right hand of fellowship" to show how pleased he and the others were at what he had said and done. That one was John "the beloved disciple" of their Lord. So far as we know, this was the only time that these two apostles ever met. This was in Jerusalem. Their earthly journeys were to be in different directions guided by their Master till they should meet in the New Jerusalem.





CHAPTER XXI

Beginning of Paul's Second Missionary Journey

AFTER the return of Paul and Barnabas from the First Missionary Tour, they remained in Antioch "a long time"—two years. Then Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This was a noble purpose. It was like that of a loving father wanting to "visit" his children.

But before he started a very painful thing happened. Good men sometimes think and feel differently, and this makes them do wrong. They are not as good friends as they were; but in the end they may become as friendly and even loving as before. Being friends of Christ helps men to obey His command to love one another. All this was true of Paul and Barnabas. On the Second Missionary Journey Barnabas wanted to take his kinsman John Mark with them. You remember that this young man had started with them on the first journey, but left them at Perga and returned home, because as we have supposed he was discouraged as he thought of the trials and dangers which

must be met. Paul was unwilling to trust him again. Barnabas was disappointed and very much displeased. So these two good men, who had been together so long and done so much good together, agreed to separate. It is sad to see them part in this manner. They never met again; but this was not because of a continued quarrel. Paul afterward wrote of Barnabas very kindly and showed him much honor. When in Rome he sent for John Mark to come to him, trusting him whom he had refused to trust in Antioch. Barnabas took Mark and sailed for Cyprus, his native island.

Paul chose Silas for his companion and started on his Second Missionary Journey. It was to be longer and more dangerous and more important than his first or third. In its results, it was to be grander than any other journey taken by any other man. When Paul started with Barnabas on his first journey from Antioch, the Church "fasted and prayed and laid their hands on them and sent them away." When with Silas he started on his second, the Church prayed that God would guide and protect them.

They first went northward through Syria; then around the northeastern extremity of the Mediterranean sea; then westward through Cilicia to Tarsus, Paul's childhood home. He revisited churches he had founded. With what glad surprise they must have welcomed his return.

At Lystra he would be at home once more with "Grandmother Lois"; and "Mother Eunice," probably now a widow, and her young son Timothy called "the young disciple of Lystra." The fatherless youth must have felt tenderly toward the great apostle who spoke of him as "my son"; "my true son in the flesh"; and of their relation being "as a son with a father."

The hints we have of Timothy give us the idea of almost a perfect character. He seems to have been shy and timid, but this did not conceal his virtues from those who knew him in Lystra and Iconium. In a youth of sixteen or seventeen, when he probably became a Christian, they saw a model for young and old. He was still a young man when Paul revisited his home. The apostle saw his loving spirit, his faithfulness to duty, the courage blending with his modesty, his fitness to be a companion and helper. We do not wonder that it is said, "Him would Paul have to go with him." So, as Hannah lent her son Samuel to the Lord, and as the widowed Christian mother in Jerusalem gave her son John Mark to His work, Eunice gave the light of her home to cheer the lonely apostle and Silas as they went on their way to lighten the Gentiles.

Before they started on their journey, the whole Church at Lystra assembled. In it Timothy made a

public declaration of his faith in Christ, and was ordained for his new work. The elders of the Church and Paul laid their hands on him in solemn consecration, and the "grace of the Holy Ghost descended like a flame into his heart." From that day and ever after rested on him Paul's benediction, "Unto Timothy my own son in the faith; Grace, mercy and peace from God our Father, and Jesus Christ our Lord."

We may think of Paul once more in Antioch of Pisidia; and then among the heathen idolaters "in the regions of Galatia." Among the false gods worshiped was "Cybele, the mother of the gods." People believed that a black stone which had fallen from the sky was her image. It may have been a meteorite—a mass of stone or iron such as sometimes falls from some unknown place to our world. Many Galatians in ignorance and fear worshiped this idol instead of God Who made all things and all worlds—the True God Whom Paul had come to make known to them. He stayed in Galatia months, perhaps years. We do not know the exact time, nor the places that he visited. But from his own writings we learn that many turned from idolatry to the True God, and that many churches were founded by him.

Paul was hindered in his journeying by a serious bodily affliction. We do not know of what kind it was. He wrote of a painful trouble which he had

many years. He called it "a thorn in the flesh." Some have thought this was a disease in his eyes, such as is common in the East, or that they were never well after his blindness in Damascus. This trouble may have greatly increased, or some other illness come upon him. His sufferings were very great and lasted a long time. No doubt Timothy tenderly nursed him "as a son with a father." Those who had become Christians did what they could for him in their gratitude and love. He afterward wrote a letter to them in which he said something like this: "You know that when I preached the Gospel to you, I was taken very sick. My disease was such as to make me loathsome to you. You might have turned away from me in disgust and treated me as if you did not care for me. But this was not so: you were very kind, you treated me as if I were an angel. You were sorry because I was sick: yet you were glad to have my sickness keep me with you so long. I do believe that you love me so much that you would have been willing to pluck out your own eyes and give them to me if that could make me well."

When at last Paul was ready to leave Galatia, he was in great doubt where to go, but a revelation from God directed him to Troas without telling him where he should go from there. That city is situated at the northwestern extremity of Asia Minor on the Ægean

sea, near the narrow Strait of the Dardanelles which separates Asia from Europe. The region of Troas is of deep interest to the student of history. Four miles from it lay the Plains of Troy. It was the scene of the Trojan War, the greatest in olden times. Ancient writers, especially the poet Homer, have caused it to be remembered through three thousand years. Readers and travelers think of its war horses and chariots, its armies and their leaders. But none were so great as the Apostle who on almost the same spot proclaimed the Gospel of the Prince of Peace.

Right here we may stop long enough to be introduced to a companion of Paul of whom we have not spoken. We have noticed the apostle's serious illness in Galatia. He may not have recovered from the effects of it in Troas. Here we find him with a physician who becomes more than that to him. Next to Timothy, he is Paul's dearest friend in his journeys, labors, trials, shipwreck and imprisonment. His name is Luke. It is through him as writer of the "Acts of the Apostles" that we get most of what we know of the Life of Paul. In the "Gospel of St. Luke," we have his story of Jesus Christ. Paul calls him "the beloved physician." As such he was a great help to the apostle in his journeyings and sufferings. We may also believe that wherever he went he ministered to the bodies of men while he sought to help their souls. So, besides the

name which Paul gave Luke, we may call him the first Medical Missionary.

As Paul stood upon the shores of the Hellespont—now the Dardanelles—and thought of the power and glory which men had sought on the Plains of Troy, he thought of the power and glory of another kind which he sought, not for himself but for his Leader Jesus Christ, for Whose bidding he was waiting to tell him where next to go.

Behind him was Asia, where he had preached Christ crucified and His Resurrection, and where Christianity had its beginning. Across the narrow strait was Mount Athos, nearly seven thousand feet high, his first sight of Europe, in which Christianity was unknown. Perhaps the lofty peak “seemed like some vast angel who beckoned him to carry the good tidings to the West.”

Across the Ægean sea was Macedonia, whose heathenism may have burdened his spirit when he laid his head upon his pillow. That was a memorable night in which as he slept he had a vision—no vague dream of mountain or angel, but the distinct figure of a Macedonian soldier standing on the opposite shore toward which he was looking before he went to sleep. Beckoning to him, the soldier cried, “Come over into Macedonia and help us.”

When morning dawned, Paul told his vision to his

companions. They understood its meaning as he did. Luke tells us that immediately they planned to go, feeling sure that the Lord had called them. "Therefore loosing from Troas," they crossed the Ægean sea, stopping first at the Island of Samothrace, whose lofty mountains were a land-mark to the Pagan sailors who looked upon them with awe. The next day they sailed to Neapolis, the harbor of Philippi, ten miles distant. The apostle's ship carried Christianity from Asia to Europe. In time other ships bore it to America; and still other from both countries to other lands, even back to Asia where it started. The Macedonian cry still comes from all heathen lands to all Christians everywhere, as truly, though not in the same way, as it came to Paul in Troas.

CHAPTER XXII

Philippi

PAUL visited Philippi about twenty years after the death and resurrection of Christ. Though there was no Christianity in Europe, there were some who worshiped God in sincerity, and were ready to receive the Gospel of Christ when offered to them. Paul found such in Philippi. No synagogue was there, but a place of worship, probably a rude enclosure open at the top, on the bank of the river Gaggitas. The worshipers were women only, believers in the God of the Jews, but knowing little or nothing about Jesus Christ. They met Sabbath after Sabbath for prayer. On one of these days Paul and Silas came and "sat down and spake unto" them. One of these women was named Lydia. Her home was in the city of Thyatira. She was a seller of purple—a beautiful dye with which the richest garments were colored. In her business, she spent part of her time in Philippi. Her "heart the Lord opened that she attended unto the things which were spoken by Paul." She not only carefully listened to his words, but believed what he said, becoming the first

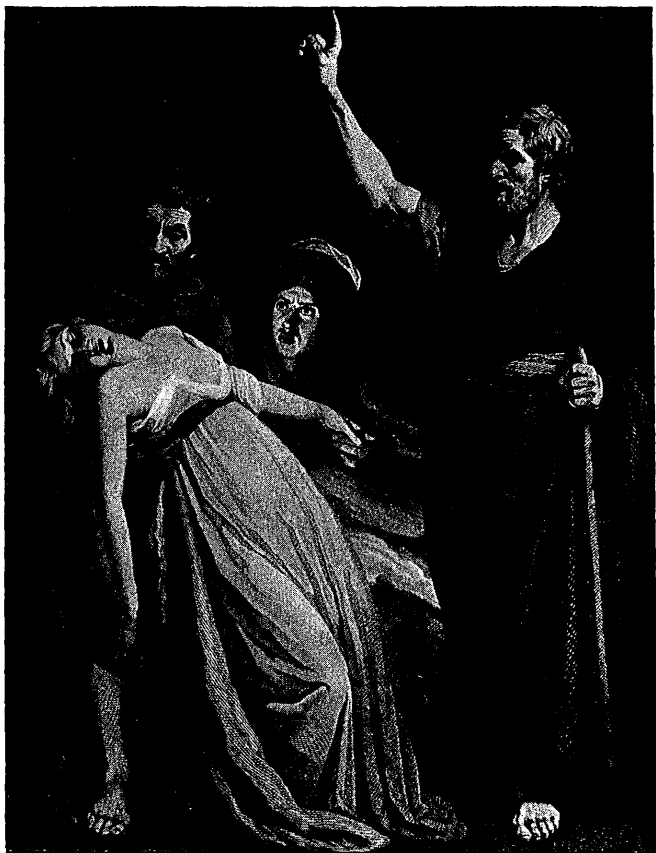
Christian in Philippi, and being baptized with her household. In gratitude and friendship for him and his companion, she invited them to be her guests while in the city. This was only the beginning of kindnesses he received from Philippian Christians. Four times they made him gifts when in need; one of them when he was a prisoner in a Roman dungeon. For many days Paul continued to teach and preach without any such trouble as he had in other places.

There was a certain young woman who did and said strange things, in which ignorant people believed she was helped by a heathen god called Apollo. She made wild gestures and pretended to be a prophet telling of things that would happen. She had a mysterious evil spirit. She was a slave whose owners received money for her foolish and deceitful doings.

Paul and Silas continued to go to the riverside to meet the increasing numbers who wanted to see and hear them. The poor slave girl followed them again and again. She seems to have understood something about the apostles and their teaching. Day after day she cried out, "These men are the servants of the Most High God, which show unto us the way of salvation."

This was true, but Paul feared that coming from her it would do no good. He also wanted to show that the Christian religion had more power than that which





PAUL EXPELLING THE EVIL SPIRIT FROM THE DAMSEL OF PHILIPPI
J. Opie

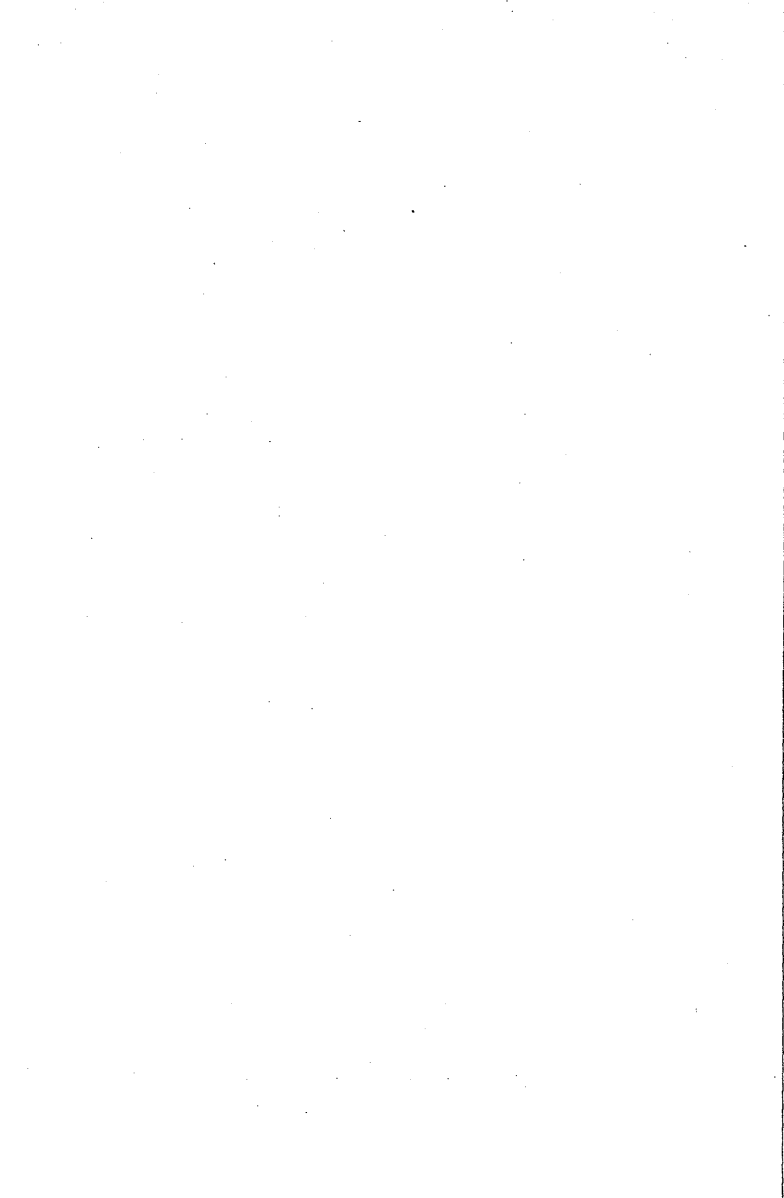
her masters pretended that she had. So Paul said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." "And he came out the same hour."

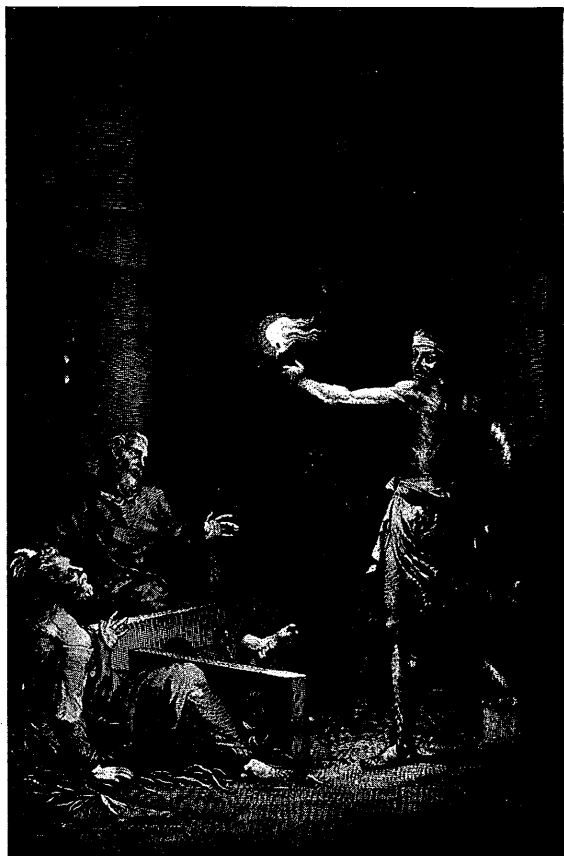
Her masters were very angry because they could no more use her in getting money. So in revenge they complained that Paul and Silas were making trouble by preaching a new kind of religion. The apostles were not allowed to make any defence, nor to have any trial in which their innocence could be proved. The magistrates did as the slave's masters and the ignorant, excited mob demanded, giving order for the arrest of Paul and Silas. They were seized, rudely stripped of their garments, dragged to the whipping-post with their hands tied, and beaten with rods of elm-wood on their naked backs. Eight times do we find such shame and cruelty in the story of the life of Paul.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely." He probably thought they were guilty of some great crime, and that the officers wished them to be very cruelly treated. So he rudely "thrust them into the inner prison"—the dark and loathsome dungeon where not even the light of day could give a little cheer and comfort. It was probably one of those horrid cells well known throughout the Roman

world where the inmates suffered from cold, and dampness which made their chains to rust, while they endured a living death. Adding to their torture, "he made their feet fast in the stocks." This was a wooden instrument of torture having five holes—two for the wrists, two for the ankles, and one for the neck. The only pity the jailer seems to have shown was in using only those for the feet. The apostles had no hope of favor on the morrow from the unjust and merciless officers of the law, sleeping in their homes without thought of the wrong they had done to innocent men. The quiet of the prison was broken only by the tread of the sentinel—the needless guard of the stock-bound captives. Sleepless from torture they passed in loneliness the early hours of the night. Yet they were not alone. As "the Lord was with Joseph" in the Egyptian prison, He was with them in the Philippian jail. At last they broke its silence. "At midnight Paul and Silas prayed and sang praises unto God," Who, as Job declared, "giveth songs in the night"; and Who, as the Psalmist said, "looked down from heaven to hear the groaning of the prisoner, to loose those that are appointed to death."

Nor did God alone listen to their prayer and song, for "the prisoners heard them." Murderers, thieves, robbers and outcasts, supposing the newly-arrived prisoners to be like themselves, were roused from





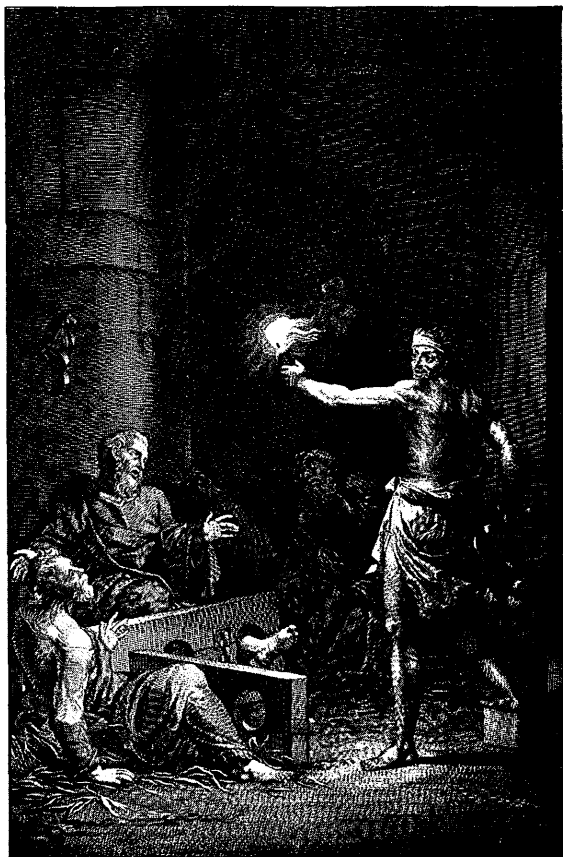
PAUL AND SILAS IN PRISON *From an old print*

their guilty slumbers, not by curses and profanity so often on their own lips, but by the voice of prayer, which perhaps they had never heard; roused, not by low and foolish songs, but probably by Psalms of David, as pleasing to God in the Philipian jail as in the Temple at Jerusalem. Paul and Silas could sing in their darkness as Fanny Crosby in her blindness —

“This is my story, this is my song,
Praising my Saviour all the day long.”

But, as if the day were not long enough, their song was continued in the midnight hour. It resounded along their prison walls, which were shaken to their foundation, as if even they were startled by so strange an event. An earthquake shook the living tomb of the apostles, as did another that of the Lord to Whom they prayed and sang. Bolts and bars were such no longer because loosed from their sockets. The shattered prison doors flew open. The stocks could no longer hold fast the feet of the Apostles, nor chains the limbs of their fellow-prisoners. Yet none attempted to escape. As if awed by some mysterious presence, all remained in their cells; or, as we may suppose, soon gathered around the inner prison of the apostles.

The keeper had been startled from his sleep. The earthquake that shook the prison wall made him quake with fear. He saw that the prison doors were



PAUL AND SILAS IN PRISON

From an old print

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The keeper had been startled from his sleep. The earthquake that shook the prison wall made him quake with fear. He saw that the prison doors were

open and took it for granted that the prisoners had fled. He knew that he would be disgraced, and that his life would be taken according to Roman law if a single prisoner escaped. In despair he drew his sword to take it himself. "But Paul cried with a loud voice, Do thyself no harm: for we are all here." But this did not give him peace: his conscience troubled him. Calling for a light, with a blazing torch in his hand, trembling with terror, he rushed into the dungeon and cast himself down before the Apostles. He rejoiced that he had been saved from threatened death of body, but there was another and greater danger. He now believed what the poor slave girl had said, that these men were the servants of the Most High God, and showed the way of salvation. So he cried out, "Sirs, what must I do to be saved?" "And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

That was a strange midnight scene in the apostles' cell—so damp, dark, and cheerless; then bright with the flaming torch; the lone apostles suddenly with the little congregation of the jailer, his family and prisoners, speaking unto them the word of the Lord. The jailer looked at Paul and Silas with a mingled feeling of sorrow, joy, pity, gratitude and love. "He took them the same hour of the night, and washed their stripes," which the day before had excited in him no



THE CONVERSION OF THE JAILER

From an old print

pity. The waters from the same fountain in the prison-court which were used for their cleansing and healing, also became the waters of baptism for him and his family.

But the prison dungeon was no fit place for such "servants of the Most High God." The jailer had rudely "thrust them into the inner prison." Now he gently led them to his inner home, and "set meat before them" in place of the prison fare, "and rejoiced, believing in God with all his house." Of all the families of Philippi at that midnight hour, the most blessed was that of him who has been known for two thousand years as the Philippian jailer.

In the morning the magistrates were greatly troubled. They were superstitious, believing that earthquakes were caused by their heathen gods because displeased with them. They also feared the Emperor Cæsar when they learned that the men they had so cruelly treated without trial were Roman citizens, knowing they were in danger of losing their offices for life. They wanted to hush up the matter and quietly send away the apostles. So they sent word to the jailer, "Let those men go," and he gladly delivered the message. But if they had gone without anything more being done, it might have been said that they fled at the time of the earthquake, or that they had bribed the jailer to let them escape. Great injustice had been

done. So Paul and Silas refused to leave the prison simply because they were allowed to do so. Paul was a bold man as well as a Christian. He said of the magistrates, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us out." And so as the jailer had brought them from the inner prison, the magistrates "came and brought them out" of the prison itself, thus confessing that they were wrong and the apostles right. Paul and Silas had no revengeful spirit: they did not complain to the emperor of the men who had themselves broken Roman law.

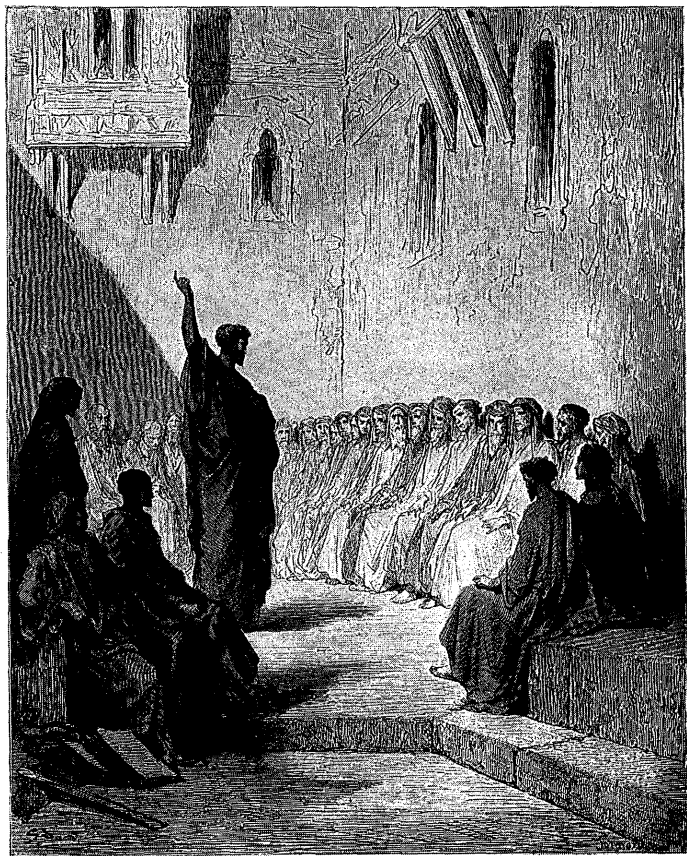
If they had left the prison without this confession of the magistrates, when Paul returned to Philippi it could have been said that he was the "pestilent fellow" who escaped from jail. But when he did return, he was known as the apostle whom God delivered, and many believed the Gospel for which he had been so shamefully imprisoned. Peter, when delivered from prison by the angel in Jerusalem, "came to the house of Mary the mother of John where many were gathered praying." Paul and Silas went out of prison and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Let us remember that Christianity in Europe began at Philippi, at a prayer-meeting of devout women only, who were in the habit of prayer, meeting every Sabbath; that the first person whose heart the Lord opened to believe the Gospel of Christ was a tender-hearted woman, and the second was a hard-hearted heathen jailer; that the first of all the sermons preached in Europe was in a rude hut, and the second in a prison; and last but not least let us remember the question asked by the jailer concerning salvation, and remember the most blessed answer given by Paul, the only one that can be given.

CHAPTER XXIII

Amphipolis—Thessalonica—Berea

PAUL left Philippi with the marks of brutal treatment on his body, yet with pleasing memories of the band to whom he had been a blessing and who had been such to him. Thirty-three miles brought him to Amphipolis. It was beautifully situated three miles from the sea, bordering on a lake, sheltered by hills, and almost encircled by a bend in a river. A neighboring plain, whose many streams made it fertile for cotton and corn, was almost covered with villages. There was no synagogue in Amphipolis or encouragement for preaching there. Paul and his company stayed a single night, then went thirty miles to Apollonia, and thence forty miles to Thessalonica, the capital of all Macedonia, to which the soldier in Paul's vision had beckoned him from Troas. It was a far-famed city. It was connected with many and distant places, being easily reached by roads and rivers and the sea; so that it was a great place for trade. It was a fitting place from which the Gospel could be sent in every direction. Thus Paul felt when he wrote after leaving Thessalonica about the Christians there: "From them



ST. PAUL IN THE SYNAGOGUE AT THESSALONICA

Gustave Doré

the word of the Lord had sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place." There was one synagogue in it and that the only one in a vast region: in it Paul began his ministry. He was poor. For Christ he "suffered the loss of all things," including property. When ending his journey at Thessalonica he was probably penniless; nor did he find it easy to earn his daily bread, especially as a great famine in that place at that time increased the price of wheat sixfold. Had he not been helped by the Philippian church, he would have suffered greatly. Like his fellow-Christians in Thessalonica, he was in deep poverty. He afterward wrote to them of these days when he was laboring night and day for his own support while he preached the Gospel unto them. The trade he learned when a boy in Tarsus was of great use to him in Thessalonica and other places. This great apostle was not ashamed of honest toil as he weaved goats' hair into tent-cloth in the house of Jason, a Jewish Christian with whom he had found lodging.

After his persecution at Philippi only a few days before, we might think he would be afraid to go to the synagogue in Thessalonica, and tell the same things that had maddened the Jews there. But he boldly entered it and for three Sabbath days explained the Old Testament Scriptures, which told about the coming of

Christ to the world, and then showed that these things foretold had happened. He said, "This is the Messiah Jesus whom I am preaching to you." Some of the Jews believed this and united with the Church. So did "Greeks, a great multitude, and of chief women not a few." Most of them were Gentiles. Paul told them that as Christians they would suffer persecutions, but they were ready to follow his noble example in whatever trials might come. They gave up their heathen idolatry which could give them no real peace, and rejoiced in what Paul told them of the true God, and of Jesus Christ Who had risen from the dead, and with Whom they could live forever in heaven. This was very different from the Pagan teaching that there is no life after death, and that those who have loved each other on earth can never meet again.

The Church in Thessalonica became noted for its faithfulness, love, and liberality. It was known as the model Church in Macedonia and Achaia. There were many women in it. They learned what Christianity can do for woman. We must remember that in those days and those countries woman was not treated as she is now in Christian countries. It has been truly said, "If man owes much to Christ, woman owes still more."

Certain Jews in Thessalonica were very angry at Paul's preaching. Their rage was also increased by

the influence he had over the leading women of the city who had become Christians. They gathered a mob of worthless idlers of the lower classes and stoned the house of Jason. Finding Paul and Silas absent, they seized him and other Christians and dragged them before the magistrates, who had the power of life and death, and falsely said that they were making great trouble and calling Jesus the king instead of Cæsar, the Roman Emperor. The magistrates took money from the Christians as a pledge that they would act peaceably, and let them go.

The city became quiet, but the Apostles were in much danger from the magistrates and the mob they could excite at any time. With sorrowful hearts, they determined to flee. As when Saul was in Damascus, "the disciples took him by night and let him down by the wall in a basket"; so in Thessalonica, the brethren immediately sent away Paul and Silas by night into Berea. In the darkness, seen only by Him to whom it is as the day, the two fugitives commenced their journey of fifty miles in danger of pursuit, along an unknown way which led them across large and flooded streams. Away from the strife of larger places, in the quiet and almost hidden town of Berea, among its gardens, streams and groves of palm and plane-trees, they hoped for a refuge for themselves and the Gospel they carried.

In this they were not mistaken. The storm in Thessalonica was followed by a calm in Berea. They went into the synagogue of the Jews. As in other synagogues, they wanted to prove that Jesus who had been crucified was the Messiah Whom the Old Testament Scriptures said would come. In those places the Jews denied this, and refused to compare what Paul said with what the Scripture said. This was the case in Thessalonica: but those in Berea "were more noble than those at Thessalonica in that they received the word with all readiness, and searched the Scriptures daily whether these things were so." They had the right spirit, listening attentively and then carefully studying the prophecies about Christ. They had not these sacred rolls in their homes. Such were kept in the synagogues and read on the Sabbath and at other times.

We can imagine a most interesting scene when the audience was turned into a Bible class with Paul for the teacher, teaching about Jesus and what happened to Him; and then asking a Rabbi to turn to the places which told that these things would come to pass.

We can imagine Paul saying, "Turn to Micah and see where the Messiah was to be born." The Rabbi takes that scroll from behind the curtain and reads, "Thou Bethlehem, out of thee shall come He that is to be ruler in Israel." Paul exclaims, "Jesus was born in

Bethlehem." He then asks, "Out of what other country should He be called? What does Hosea say about it?" The Rabbi reads, "Out of Egypt have I called My Son." Paul exclaims, "That is just what happened to the infant Jesus." He then asks, "What wonderful things does Isaiah say the Messiah would do?" The Rabbi unrolls that scroll until he finds this prophecy, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Paul cries, "Jesus did just these things." The interest deepens and all begin to feel that "these things *are* so."

But Paul is not yet done. He says, "In that same scroll, to what is the Messiah compared?" The Rabbi reads, "He shall lead His flock like a shepherd, and gather the lambs in His arm." "Now," says Paul, "that is just what Jesus claimed to be saying, 'I am the good shepherd'; and no one has ever lived of whom this was so true."

Paul then tells the Rabbi to take down the Psalms and see how the Messiah would be treated by the rulers. This is the record, "Rulers take counsel together against the Lord." "So," says Paul, "they did in Jerusalem. He was betrayed to them. Please find in the Zachariah roll how much was to be paid for the betrayal." There it is written, "They weighed for

My price thirty pieces of silver." Paul exclaims, "That is just the amount Judas paid them."

We can almost hear the excited class exclaiming, "Wonderful! Wonderful and true!" They listen to the Apostle's next question, "What spirit would the Messiah show in all the cruel treatment He would receive?" Once more the words of Isaiah are examined until these are found, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Paul declares, "That is the spirit of meekness which Jesus showed always and everywhere."

"How was Messiah to die?" asks Paul, calling for the roll of the Psalms. The Rabbi reads, "They pierced My hands and My feet." "O Bereans," cries Paul, "this prophecy was fulfilled: Jesus Whom I preach was *crucified*. But His death is not the end of our study. Was He to remain in the grave and His body go back to the dust? Rabbi, what did He say to God as recorded in a Psalm of David?" With his hand trembling with excitement, the Rabbi finds the words, "Thou wilt not suffer Thy holy one to see corruption." Paul exclaims, "Jesus saw no corruption. He rose from the dead on the third day. It is especially because of His *Resurrection* that I believe Jesus was the Messiah."

We have imagined only part of the subjects which the Bereans may have studied with Paul, as they "searched the Scriptures daily." These Berean Christians are "noble" examples to all. This is why their name has been given to towns and schools and classes and courses of Bible study. We should remember that they had the Old Testament only, telling of what Christ was to be and do, while we have the New Testament, telling what He has said and done. They had not the helps of our day for learning of Him.

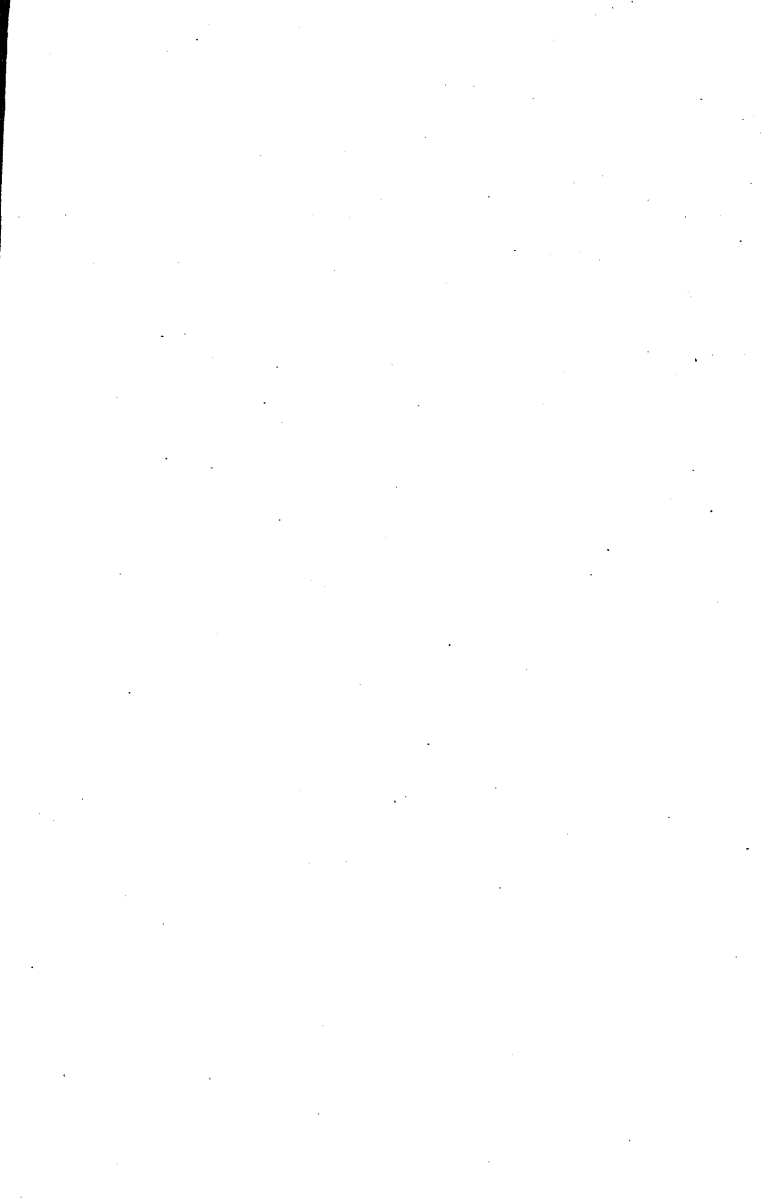
But Paul's quiet and happy stay in Berea was not long. His enemies in Thessalonica learning where he had gone and of the work he had done, followed him as hunters and dogs do their prey. The Bible class lost its teacher, who had once more to flee. Some of the converts went with him sixteen miles to the sea, where he took a ship which soon brought him in sight of a colossal statue of Minerva and her magnificent temple, which immediately reminded him of the heathenism of Athens.

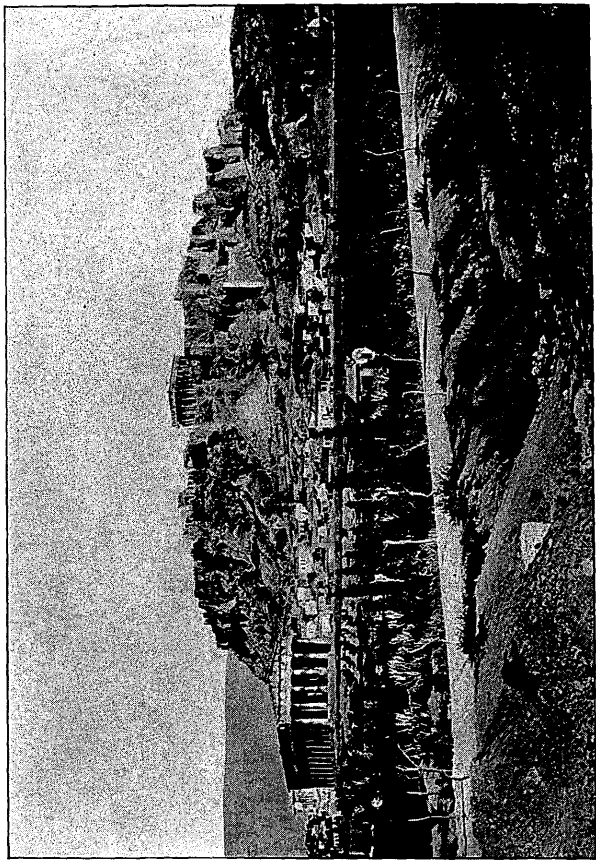
CHAPTER XXIV

Paul at Athens

THUS far we have followed Paul over rugged mountains of grandeur which God had made. Now we enter with him a city whose beautiful works of art show how wonderful are the powers which God has given to the mind of man. We have seen him among ignorant men; now we find him among those who are learned, but who have not the true wisdom which comes from God only. We have seen him rejoicing by the quiet riverside with the few women worshipers of the one true God; now he is saddened by the multitude of worshipers of many false gods. We have seen him preaching Christ to a little company in an inner dungeon; now he preaches the same Gospel to unbelieving throngs.

Paul's vessel landed at "the Piræus," five miles from the city of Athens, whose gardens and theatres were the delight of sailors wearied with their voyages. Before Paul's day a narrow street with houses on both sides had stretched from the port to the city, protected by walls sixty feet in height having many towers.





From a photograph

ACROPOLIS AT ATHENS

That was in the times of Athens' glory. But they had fallen into ruin.

Entering the city, he saw multitudes of statues. Some were of men who had lived there, called the greatest of Greece. One of the most illustrious of these was Demosthenes. His statue, motionless and silent, stood on the very spot where the voice of the greatest Grecian orator used to be heard; but not speaking with the wisdom which God there gave to Paul. Then there were statues of warriors called great because of the battles they had fought, but with a spirit unlike that of the Apostle who there preached the Gospel of peace to all men. There were also statues of emperors, and of lawgivers, many of whose rules were good, but who understood not the commandments of Jesus Christ which Paul preached. But more than all there were statues of false gods called Neptune, Jupiter, Ceres, Minerva, Apollo, Mercury and the Muses. We have noticed that some of these were worshiped in the Cilician towns which Paul had already visited where the worship of them made the people exceedingly wicked. Athens was a city crowded with idols. Some were very old and some new; some of great size and some small; some of a single color and others of varied colors; statues of wood, earthenware, stone, marble, bronze, ivory and gold; statues in all sorts of positions and in every

place. There were more statues in Athens than in all the rest of Greece. It has been said as almost a truth that it was easier to find a god in Athens than a man.

The Agora, or market-place of the city, was a square, surrounded by temples and shaded porticos and shops and booths, for the sale of goods and slaves, and parchments on which was written what is now printed. The people found daily in the Agora were not all Athenians. Many had come from different parts of the world. Nor were they all there for trade. Some of them were idlers, simply wanting to hear the news. There were so many of this class that it is said, "All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." Some of them talked about the different kinds of religion—not Christianity; and some about philosophy—the things they thought very wise.

Near the Agora was a rocky hill called the Acropolis. The top of it was a museum of art—a place for the most beautiful buildings and images which made the Athenians remember and talk about their nation and their gods. The most magnificent building was the *Parthenon*, built of white marble to the honor of Minerva. Though now not perfect as it was in Paul's day, it is one of the most beautiful buildings in the world. Within was the statue of the goddess made of ivory and gold. Only one other in the world was

so noted—that of Jupiter Olympus. Both were made by the same noted artist Phidias.

Paul says he was “left alone at Athens”; he felt as any one does who is a stranger in a strange city. He was a Christian stranger in an idolatrous city. He longed for the companionship of Timothy and Silas who were still in Berea. But his loneliness was not the saddest thing: he was full of pity and sorrow because “he saw the city wholly given to idolatry.” There was a synagogue in Athens and he there first told the story of Jesus, but we do not know how the Jews treated him or it. His chief teaching was to be elsewhere. So we think of him as going to the Agora, joining one group and then another in the porticos or under the plane-trees, and talking to them of Jesus and the Resurrection.

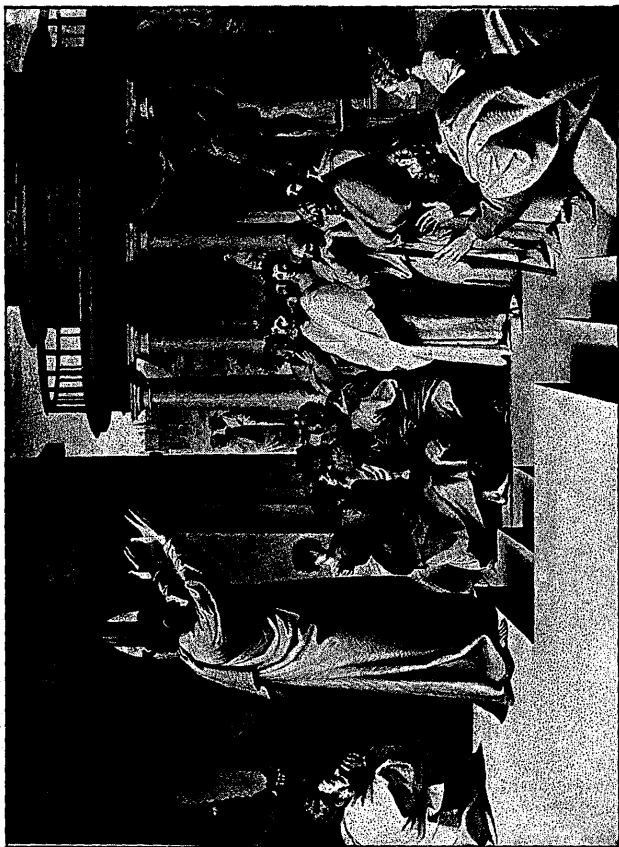
Some of the men with whom he met were called Epicureans. They did not believe in a Creator who wisely made all things, but that the world just happened to be what it is. They thought earthly pleasure was the best thing, and that the soul and the body would die together. Some other men were called Stoics. They had better beliefs than the Epicureans. They believed in a god better and wiser than all other gods, who made all things and took care of them. They believed the soul would not die with the body, but they did not know what to believe about the soul

after death. They did not think as Christians do about sin, repentance, forgiveness and salvation. As Paul talked, some of the Epicureans and Stoics called him a babbler, trying to tell about things he did not understand. Others thought his teachings very strange and they would like to know more about them. So they proposed to have him go with them away from the crowded and noisy Agora to the quiet Areopagus, which was also called Mars Hill. Here they said to him, "May we know what this new doctrine whereof thou speakest is?"

He stood where the wisest of Grecian orators had spoken and been heard with interest and admiration. But Paul was greater than any of them because he had the wisdom from God. If we put his speech in simple form, it is something like this:

"Ye men of Athens. I see that you take a great deal of interest in religion. You worship many gods. As I was going along the street I found an altar with these words on it—'To the *Unknown God*.' I understand by these words that you think perhaps there is a god whom you ought to worship, but you do not know about him. Now there *is* such a God and I am here to tell you about *Him*. There are not many gods as you suppose, but one God. He is the Creator: He made the world and all things in it. He is the Maker and Lord of the heavens and earth, ruling everywhere





ST. PAUL PREACHING AT ATHENS

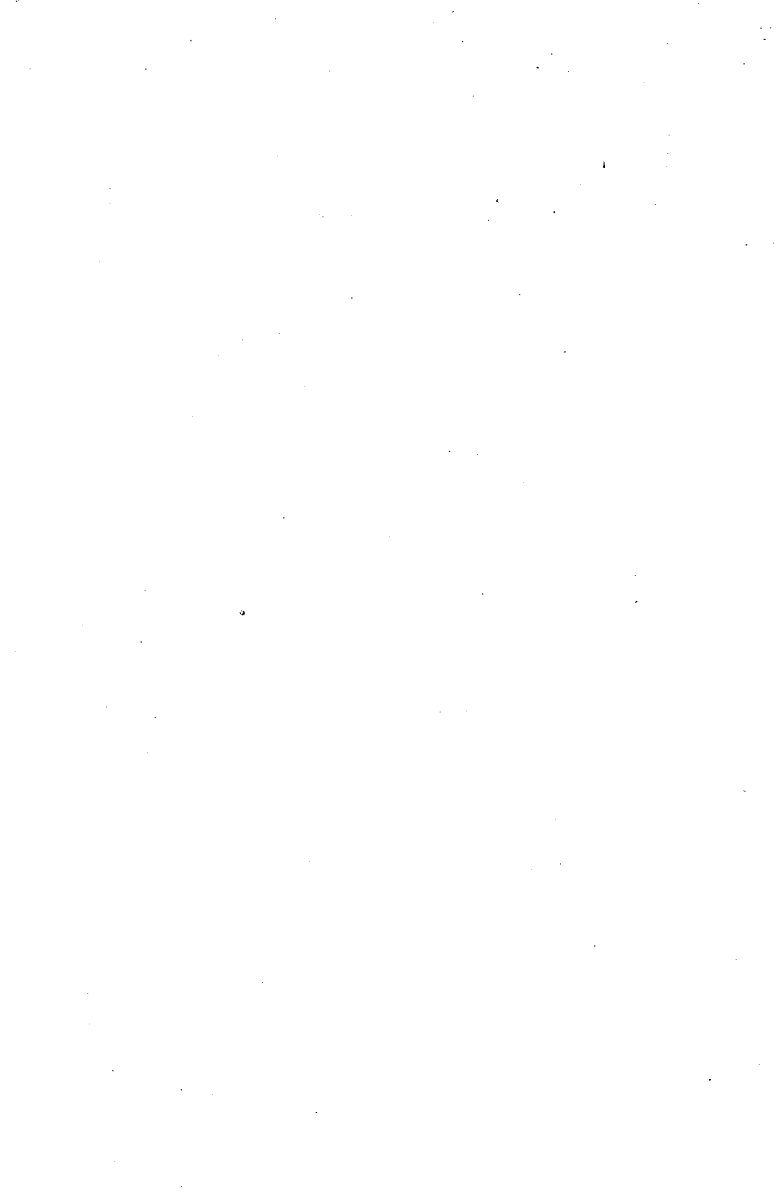
Raphael

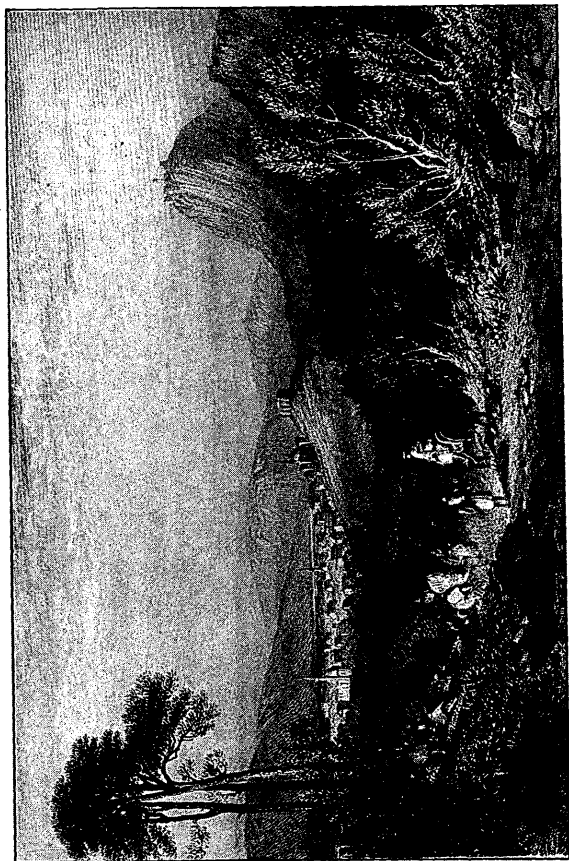
and everything. He is the Preserver of all things. He is everywhere. So He does not dwell in temples made with hands, like those in the city yonder, nor even in such a splendid temple as the Parthenon near which we are gathered. It is He who gives to all life, and breath, and all things. So He does not need anything you can give Him. All men of all nations in all parts of the world are His children. They are like one great family. From His throne in heaven He beholds all that dwell upon the earth. You have been trying to find Him, though He is not far from every one of us; for in Him we live and move and have our being. We ought not to think that God is like these idols of which you have so many, made of gold and silver and stone graven by men. While men have been ignorant of Him, He has not punished them for not worshiping Him; but now He commandeth all men everywhere to repent. The day is coming when all men will be judged. God has appointed His Son Jesus to be the judge, Whom He had raised from the dead."

When Paul spoke of the Resurrection from the dead, his speech was suddenly interrupted. Some laughed at the "babbler"; others turned away, not wanting to hear any more.

Yet there were a few who believed his words. One was a man named Dionysius, and another was a

woman named Damaris. Paul remained a little while and then "he left Athens as he had lived in it, a despised and lonely man." So far as we know, he was never in it again. Yet multitudes who do not know of nor care for the so-called great men who lived and died in that city, remember with great interest the short visit of Paul at Athens.





From an old engraving

CORINTH

CHAPTER XXV

Paul at Corinth and the Second Journey Ended

LEAVING Athens Paul sailed for five hours among the islands of the Saronic bay to the seaport of Cenchrea, situated on low green hills amidst groves of pine. A walk of eight miles through a valley of cypress-trees brought him to Corinth, which for eighteen months or two years was to be his tarrying place. Its population was of varied kinds—Greeks and Romans, Jews, soldiers, sailors, slaves and those who had been freed, great merchants and small, and men who made money in shameful ways. Instead of the true and holy religion of Christ which makes people better, they had a false and unholy religion which always made them worse. It was a city of drunkards and dishonest men, and those whose deeds shocked the pure mind of the Apostle. When good people in other places heard the name of Corinth, they thought most about its wickedness.

No wonder if Paul asked, "Can the hearts of such people be changed from sin to holiness?" This is the city to which he said he came "in weakness and in fear and in much trembling." He was suffering in

body and in mind. He was more lonely than even in Athens where he found less to sadden him than in Corinth.

There was one class of things to which he often alludes in his writings. Corinth was noted for its games. Every year people came from all parts of Greece to witness them. They were held in a beautifully arranged race course called the stadium. There young men, active, strong, graceful and swift, contended in races and boxing-matches for the prize of a crown made of pine. There were also theatre shows and wild beast fights. Paul often compared things in the Christian life to these games and shows. Wicked men who persecuted him and other Christians were like wild beasts. Trying to be good and resisting sin through life was like running a race for a heavenly crown which does not fade like the one gained in the stadium. Any one can gain it. Paul said, "So run that ye may obtain."

There are three places in Corinth where we find him. One of them is the house of a Christian couple, Aquila and his wife Priscilla. They had gone from Pontus in Asia to Rome, from which with other Jews they were banished by the emperor, and went to Corinth. In following their trade, they went from city to city as Paul did for preaching. Like him, wherever they went, as we find in following their history, they

were known as Christian workers and helpers of other Christians. They were a most cheering and helpful couple, just such as Paul needed at this time in his loneliness, depression and discouragement.

It happened that their trade was the same as his, tent-making. They took him into their home and gave him employment at which he worked day and night, sharing profits which were so small as hardly to supply daily needs. They and he were fellow-countrymen far away from Palestine, the land of their fathers; fellow-worshippers in the synagogue in Corinth; fellow-Christians whose companionship was to be most precious and helpful, and whose friendship was to continue as long as they lived. It was in their house that he unexpectedly found a home. It became the home of another kind, the meeting-place of Christians for instruction and worship and friendship at a time when they were ridiculed and in danger of persecution even unto death. In one of his letters Paul speaks of "Aquila and Priscilla with the church that is in their house."

The second place to which we follow Paul in Corinth is the synagogue. The Sabbath has come. The haircloth and unfinished tents of Aquila, Priscilla and Paul have been laid aside; but not for idleness nor for the wicked pleasures of their idolatrous Gentile neighbors. As in other places, Paul tells "the old, old story

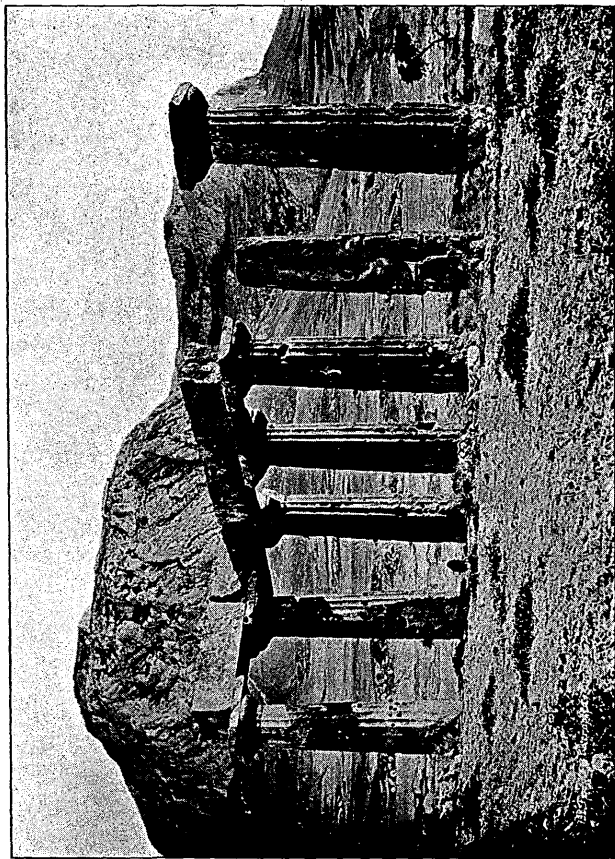
of Jesus and His love," which is new to that company in the synagogue of Corinth. Most of the hearers are not ready to believe it and sing or say,

"Tell me the story softly,
With earnest tones and grave;
Remember I'm the sinner
Whom Jesus came to save."

But this was not true of all. Crispus, the chief ruler of the synagogue, believed on the Lord Jesus Christ with all his house. It greatly enraged the Jews that such a man of learning and position and influence should join the despised Christians. They feared that through Paul's preaching, others, both Jews and Gentiles, would do likewise. He sadly wrote these words about them, "They please not God, forbidding us to speak to the Gentiles that they might be saved." In fear and anxiety, he was ready to ask as he did near Damascus, "Lord, what will Thou have me to do?" The same Lord Who appeared to him there gave him another vision in which he heard a voice saying, "Fear not, but speak and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee; for I have much people in this city." These were comforting and encouraging words. To add to his joy and strength, Timothy and Silas joined him.

The third place where we find him is in a private house. Among those who heard and believed was





TEMPLE OF THE ACROPLEDE OR MINERVA AT CORINTH

From a photograph

Justus, whose house next door to the synagogue which Paul was compelled to leave, became his preaching-place. He seems to have still made his home with Aquila and Priscilla. He met all who would come to him in the house of Justus. He preached the same Gospel to them that he had to the learned men of Athens, but in a simpler manner so that they could easily understand. He believed what God had told him that He had much people in that city, and he was not disappointed. Jews and Gentiles, rich and poor, men of high rank like Gaius, and men of lowest—most of them probably slaves—heard and believed, and became the Church of Corinth.

When Paul had been there nearly a year and a half, Gallio became the Roman governor of the Province of Achaia in which that city was located. He was a kind and gentle man called "the sweet Gallio." His brother Seneca, a noted Roman philosopher, said of him, "He was without a fault, whom every one loved too little, even he who loved him to the utmost."

The Jews thought that Gallio was so easy and obliging that he would imprison Paul to please them. So they brought the Apostle before his judgment-seat with a false charge saying, "This fellow persuadeth men to worship God contrary to the law." But they were much mistaken in the new governor. He told them he had not come to settle their religious quar-

rels: such was not his business. Paul was about to defend himself, but Gallio said, "I will be no judge of such matters." Then he drove Paul's false accusers from his judgment-seat and allowed him to remain a while longer in Corinth in safety. So was fulfilled the vision promise, "No man shall set on thee to hurt thee." Gallio little thought that this scene was the only one in his life in which men would be interested; and that he would be remembered, not for his own sake, but for that of the innocent prisoner before his judgment-seat.

When Paul was in Corinth, he wrote two letters to Christians in Thessalonica. They are what are known as the First and Second Epistles to the Thessalonians, the first letters in the New Testament.

Nearly three years had now passed since Paul had been in Jerusalem. He planned going there, reaching it in time to attend a feast, probably the Pentecost. There he would again meet the Apostles and the Mother Church to whom he could tell the long story of his journeys and labors and persecutions and successes, in the heathen cities of Asia Minor and Greece. So Paul bid farewell, which must have been a sad one, to the Christians in Corinth. Taking with him Aquila and Priscilla, he went to the seaport of Cenchrea. One of the few disciples here was Phœbe, a wealthy widow, a deaconess for whom Paul had great regard

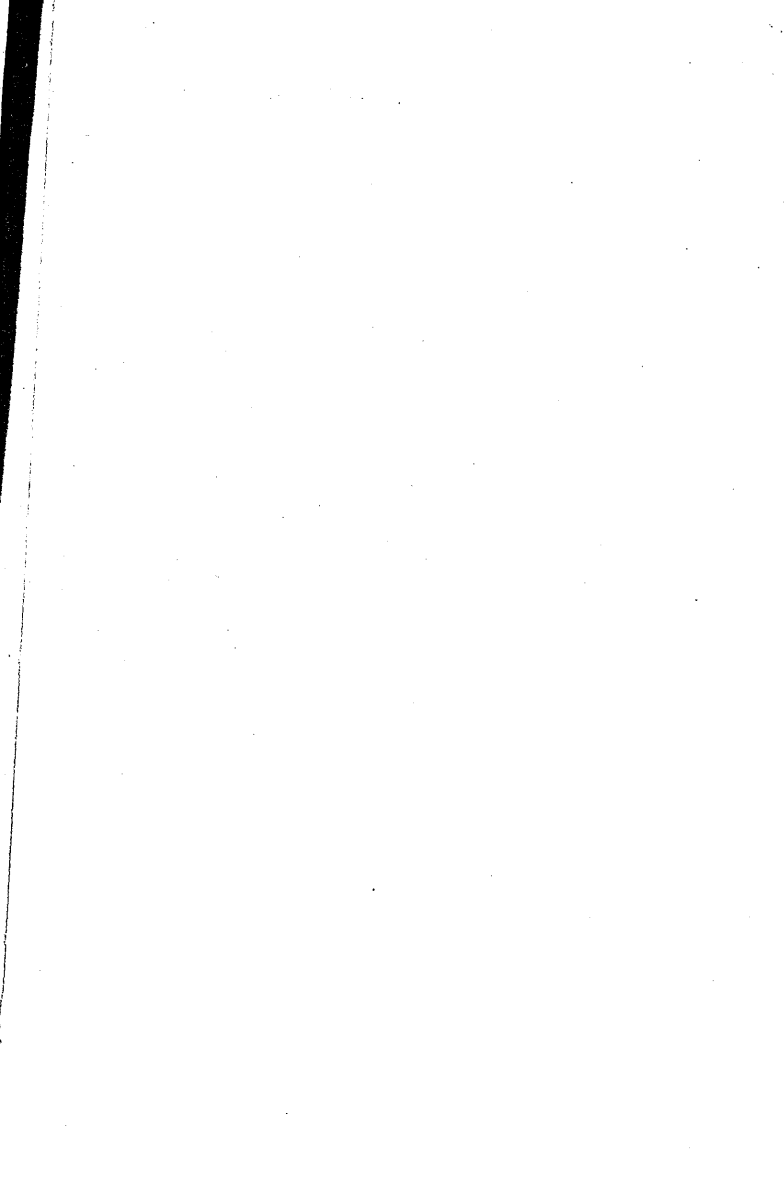
because of her goodness and her help to him and to the Church. He afterward commended her as a wise and trusted leader in Christian work.

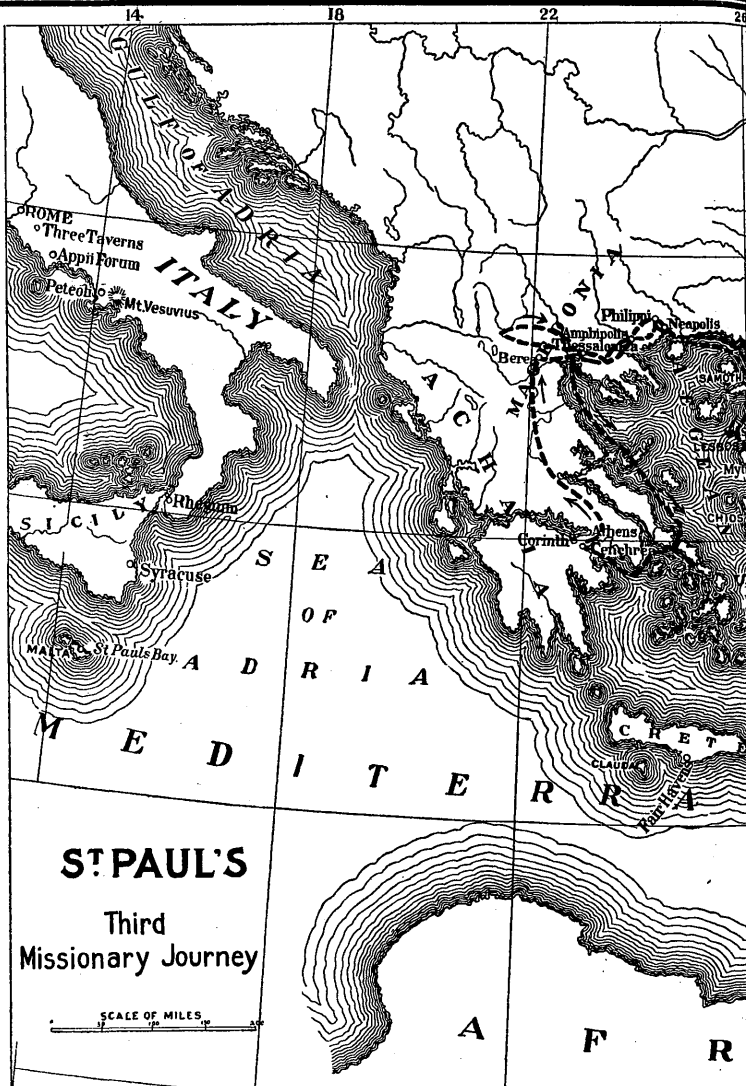
A few days brought Paul's company including Silas and Timothy, and Titus—of whom we now hear for the first time—to Ephesus on the western coast of Asia Minor. From there they sailed to Cæsarea and hastened to Jerusalem. This was Paul's fourth visit to the Holy City since his conversion. After a little time with the Church there, he went to Syrian Antioch, thus completing his Second Missionary Journey.

CHAPTER XXVI

Beginning of Paul's Third Missionary Journey —Ephesus

IN trying to follow Paul in his Third Missionary Journey, we cannot do it as closely as we did in his first and second. We know that he went through Galatia, the eastern region of Asia Minor, and through Phrygia, its central part, to its western extremity on the coast of the Ægean sea. At last by land he reached the city of Ephesus, from where we saw him sail for Jerusalem at the close of his Second Journey. This city was a mile from the sea, on a winding river now known as Little Mæander. The stream watered a vast meadow, alive with countless flocks of swans and other water-fowl. Neighboring mountains gave a pleasing contrast to sea and plain. The haven of Ephesus was one of the safest and most convenient of the Mediterranean. By great roads the city was reached from distant places. Trade by sea and land was great and of many kinds. It was like that other city of which St. John had a vision. He tells of "merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine-wood,





ST. PAUL'S

Third Missionary Journey

SCALE OF MILES

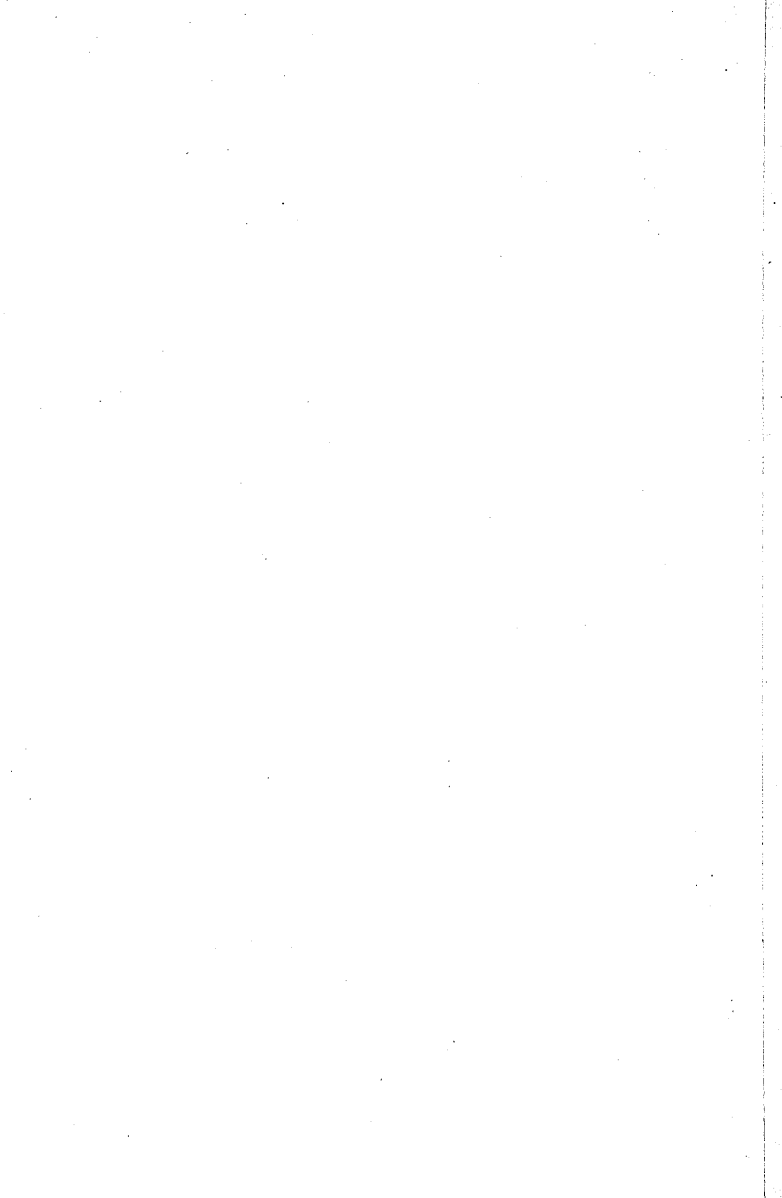
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LONGITUDE EAST





and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves, and souls of men."

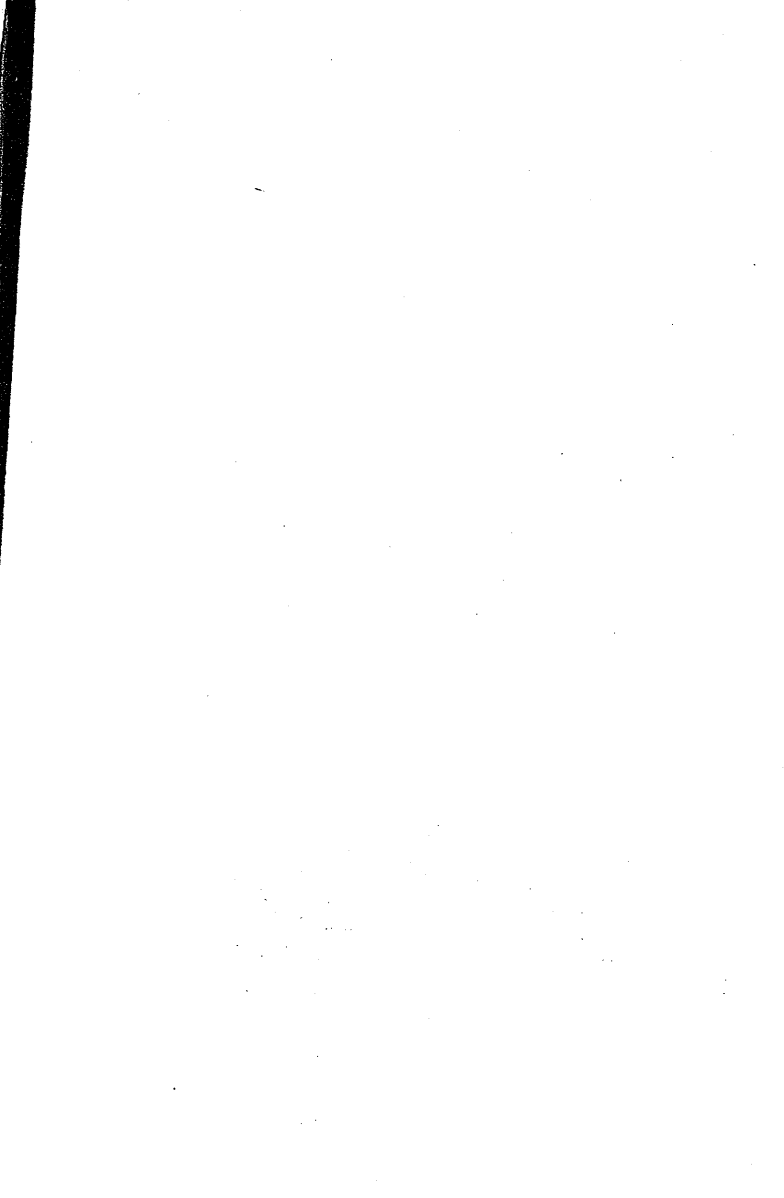
Ephesus was a centre of wickedness. To it came as to a fitting place multitudes of criminals—robbers and murderers from all the country round, escaping the just punishment of their crimes. The Ephesians were idolaters. The worshipers in the synagogue were almost alone in their thoughts of a God who is holy, just and wise. When the people visited the beautiful cypress and olive groves, they did not think of Him Who had made them beautiful; but of the wonderful, untruthful stories of what Pagan gods had there done. Paul saw much to excite his sorrow, pity and indignation in the streets of Ephesus, as they had been excited in the streets of Athens. He was compelled to hear the harsh music of shrill flute and jangling timbrels mingled with the noisy shouts of revelry. He saw the shameful dances and processions led by Pagan priests, wretches with streaming hair and wild cries, shaking their torches of pine, and inciting men to the vilest deeds.

The city itself was called "the most magnificent of the magnificent cities of Asia." It had a wonderful

history of which we cannot here tell. But we must speak of that which was called its chief glory.

When Paul on his second tour approached Ephesus by sea, he saw from afar a glittering object like a star shining above the city; and now as he came toward the city by land in the opposite direction the same brilliant beauty rose before him a second time. It was the temple of the goddess Diana. A former one had been burned by Herostratus, an Ephesian whose foolish pride made him do even a mean thing that his name might find a place in history. "Verily he hath his reward"—a poor one indeed. He did it on the night of the birth of Alexander the Great: but neither name tells of true greatness such as belongs to Paul.

The Ephesians wanted to rebuild the temple in great grandeur with marble, for which they were in search. This beautiful stone was near by, but the quarry had long been hidden in Mount Prion. On it one day a shepherd named Pixodorus was feeding his flock. Two of his rams were fighting. One of them rushing upon his enemy with great force missed him and struck his horn through the turf and hit something white. The shepherd saw that he had discovered a bed of marble. He ran with a piece of it to the city and showed his prize. He received a reward for his discovery, and at his death honors such as the people gave to their gods. And so the marble, which God





TEMPLE OF DIANA AT EPHEBUS *From a Roman coin*

Showing in the interior the image of the goddess
which had fallen from heaven

From Bible Illustrations, copyright by Henry Frowde, 1896.

had made pure and white—reminding us of His holiness—was used in building a temple for unholy worship to an idol.

In the planning and building of it, the wisest architects were employed. The cost was very great: so was the interest in it. Countries around sent large sums of money. Women of Ephesus sold their jewels to honor their goddess. One generation after another watched its building, until the seventh saw its completion, at the end of two hundred and twenty years. It was not only the crowning glory of Ephesus, but was known as one of the Seven Wonders of the world—well deserving the name. In size it was immense, being four hundred and twenty-five feet in length and two hundred and twenty in breadth. There was a row of one hundred and twenty-seven columns of marble, each weighing one hundred and fifty tons, and each the gift of a king. Thirty-six of them were beautifully carved and colored. Part of the temple was open to the sky. The roof was made of cedar, supported by columns of green jasper which rested on marble bases. On these pillars were hung gifts of priceless value. They were votive offerings promised to the goddess Diana because the ignorant donors believed she had blessed them in some special way.

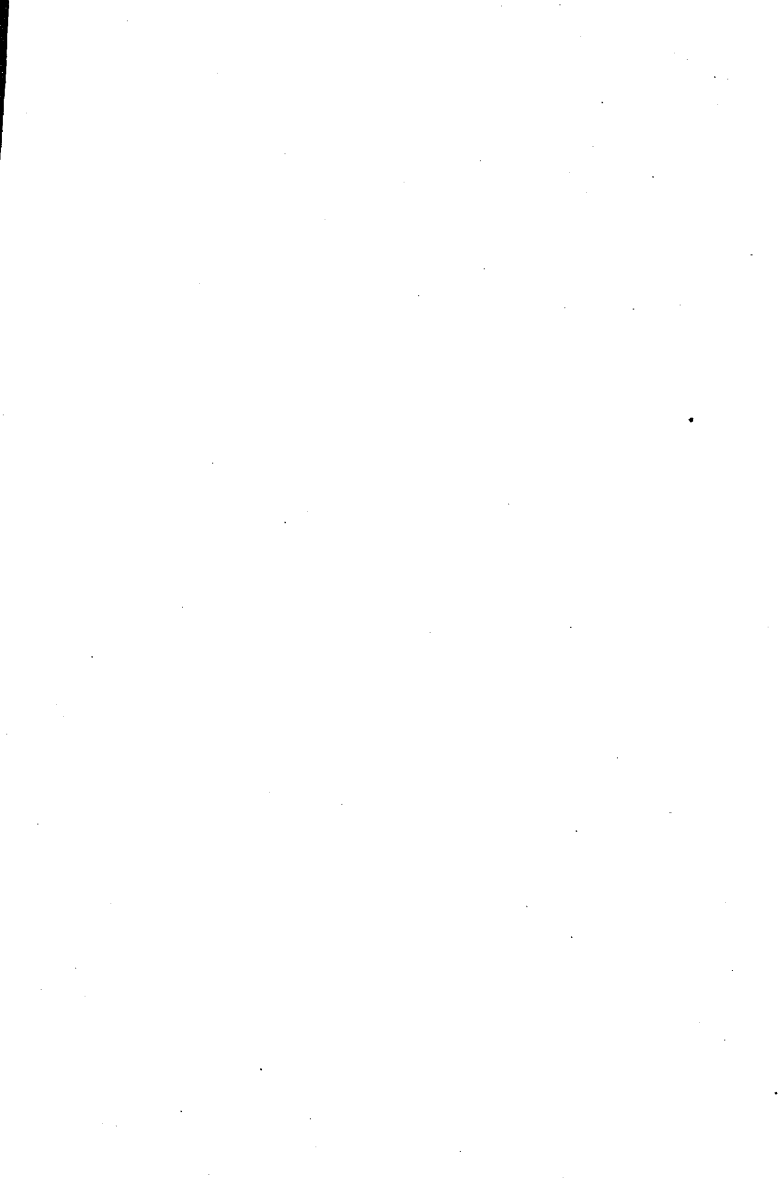
The entrance was by folding doors made of cypress wood ornamented with carving. The staircase leading

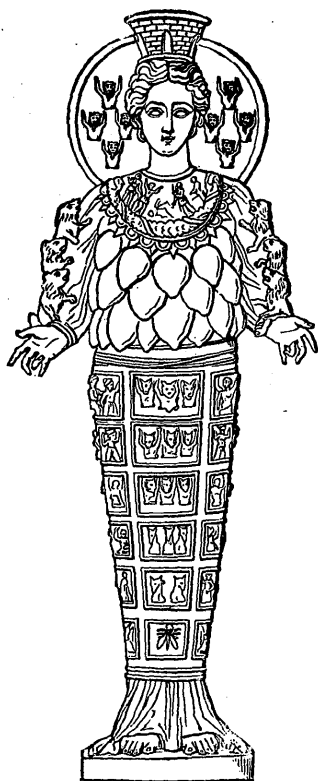
to the roof is said to have been cut from a single vine from the Island of Cyprus. Within the temple were decorations of cedar, cypress, gold, jewels and precious stones; carved by the most skilful artists. There were pictures by the greatest Grecian painters. One of these by Apelles was a likeness of Alexander the Great, claimed to be equal in value to nearly \$200,000. Among the statues was one made of pure gold. The Ephesians were always adding new decorations to their temple, especially statues and pictures.

At one end of the temple stood an altar adorned by the chisel of the great Greek sculptor Praxiteles. Behind it hung a rich purple curtain in many folds. Behind the curtain was the idol room, which to the worshipers of Diana was like the Holy of Holies in the Jewish Temple at Jerusalem. Behind the idol room was another believed to be under the protection of the goddess, and so the safest place in the world for any amount of riches. Within it were kept the treasures of Western Asia.

The Ephesians claimed that the idol was an image that fell down from heaven. How different this from the declaration of Jesus, "I came down from heaven. I came forth from the Father and am come into the world."

It is uncertain of what material the image was made, whether of vine-wood or ebony or stone. In





DIANA OF THE EPHESIANS

A Roman variation of the image which
had fallen from heaven

From Bible Illustrations, copyright by Henry Frowde, 1896.

appearance it was much like that of many idols worshiped now in the pagodas in India. Under each hand was a bar of metal—some say of gold and some of iron—to keep the image from tottering and falling upon her worshipers instead of their falling before her. She was gaily dressed, with a crown on her head and a girdle around her waist. Such was Diana, called the patron goddess of the Ephesians—the parent to whom like children they looked for support, protection and help of every kind.

The Ephesians were a superstitious people, full of wonder and having the fear of what they did not understand, especially concerning the gods, whom they believed to be real. On the crown, girdle and feet of the image Diana were engraved curious letters which her worshipers did not understand, but on which they looked with awe, believing them to be very wise and powerful. These "Ephesian Letters" as they were called were copied upon rolls of parchment and worn as charms to protect from all kinds of evil. Many large books or scrolls were written pretending to explain the secret meaning of these letters, and were sold at a great price. Gems and ornaments were also worn to keep off evil and mischief and disease.

This superstition of the people made it easy for them to be deceived by impostors—men who pretended to be what they were not, and to know and do

what they could not. There were astrologers—men who studied the stars, not learning and teaching the wisdom and glory of God therein, but claiming to know how the stars influenced the lives of men. There were sorcerers—men claiming power to command evil spirits by their songs and speeches and mysterious motions. There were deceivers of all kinds claiming hidden wisdom which none others possessed. All these men had great power over the people and so enriched themselves. Not only were the lowest people deceived, but those of the highest classes.

Between Paul's visit to Ephesus on his second journey and his present one, something had happened which became of great interest to him. There was a Jew of Alexandria named Apollos who was learned in the Old Testament Scripture, and was a very eloquent man. He believed the most important thing which John the Baptist had taught about Jesus telling men to "behold the Lamb of God which taketh away the sin of the world." But Apollos did not understand perfectly what Christ Himself had taught. Being in Ephesus, he went into the synagogue and spoke of John's teaching. Priscilla and Aquila, who we remember went with Paul to Ephesus on his former visit, remained there while he went to Jerusalem. So they had the opportunity of hearing Apollos in the

synagogue. They were greatly interested in him, and invited him to their house and explained "unto him the way of God more perfectly." He was as ready to learn as they were to teach him. He was better prepared than before to speak in the synagogue of Jesus the Messiah, Who, since the preaching of John the Baptist, had spent three years in teaching, had done His wonderful works, had died, risen, and ascended to heaven.

On Paul's return to Ephesus and so to Aquila and Priscilla, he met their new friend Apollos who became the Apostle's friend also, a companion first admired and then greatly loved.

Beside Apollos there were twelve men in Ephesus, perhaps under his instruction, who had also been disciples of John. They knew nothing of the Holy Spirit promised by Christ and given to Christians after He left them. Paul taught these good men who knew so little "more perfectly," as Aquila and Priscilla had taught Apollos. They gladly accepted Paul's teaching, and received the Holy Spirit by whose aid they did much for Christ of Whom they had known so little.

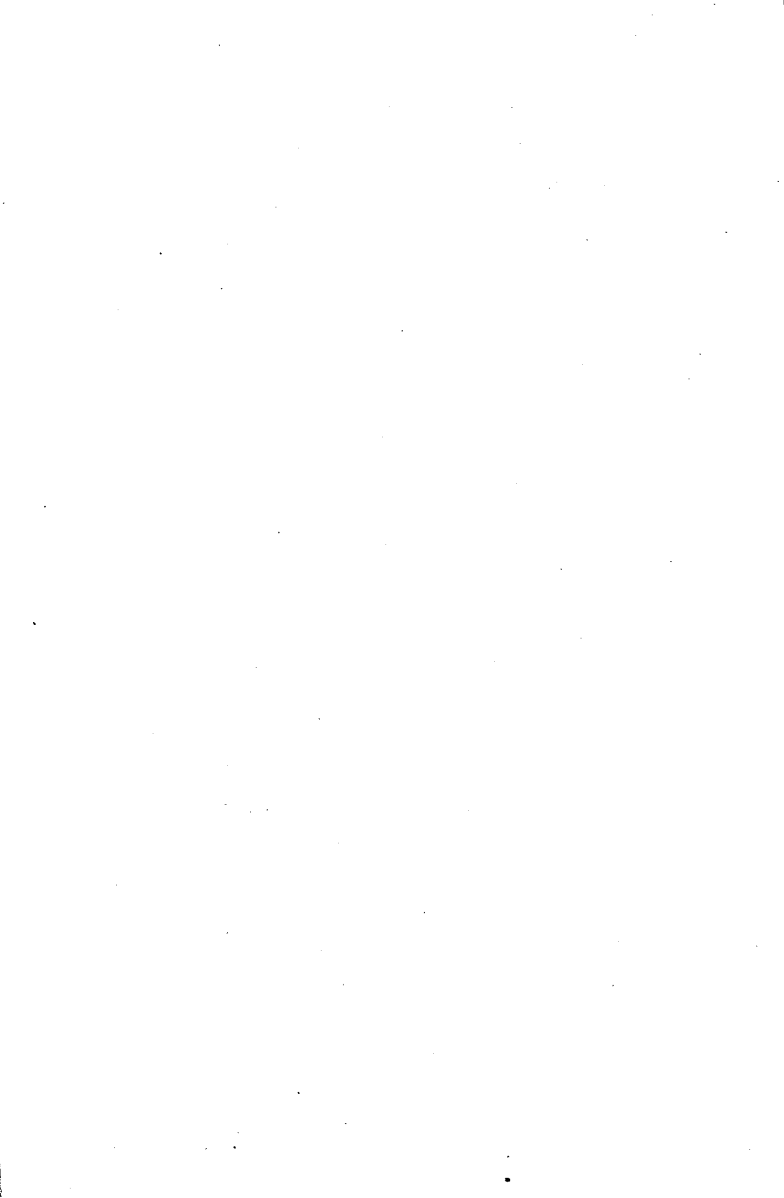
CHAPTER XXVII

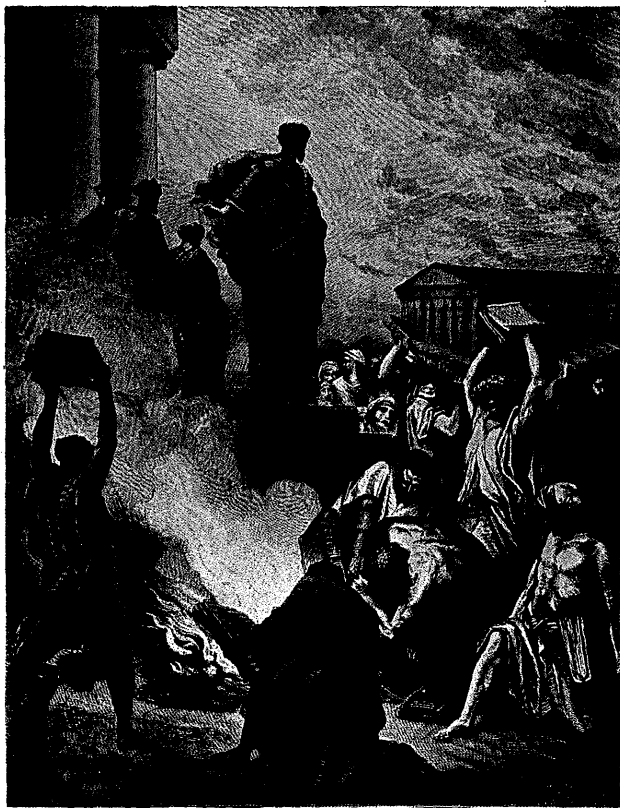
Trials and Triumphs in Ephesus

WHEN Paul began to preach in the synagogue, which he was allowed to do three times a week if he wished, he was kindly received and his words made a good impression. But after three months the Jews changed their manner toward him—opposed, rejected and reviled him. He hired a schoolhouse and commenced daily worship for Christians and all who would attend.

We are told that "God wrought special miracles by the hands of Paul." There was a "special" kind. Articles of his dress—handkerchiefs which he had used, and aprons he had worn when working at his trade—were carried to the sick. We do not know whether or not this was done with Paul's permission; but we do know that the same power that healed the woman who touched the hem of Jesus' garment, healed these sick also. God, through His Apostle, showed a real power which the pretended miracle workers could not have. Paul made the people understand that what he did was in the name of Jesus.

There were seven brothers that went from place to





ST. PAUL AT EPHESUS

Gustave Doré

place saying that they could cast out evil spirits. Attempting to appear equal to Paul, they commanded an evil spirit to come out of a raving maniac, "by Jesus Whom Paul preached." The evil spirit in a loud voice called out, "Jesus I know, and Paul I know; but who are you?" The man, in the strength of his madness, leaped upon them, tore off their clothes, and drove them from the house wounded and terrified.

Many other deceivers were alarmed. Among these were some who professed to be Christians, yet had been selling curious things such as the books that pretended to explain the hidden meaning of the "Ephesian Letters." They came to Paul confessing their wrong. They showed their true repentance and purpose not to do so any more by bringing their books together and burning them. This was hard for them to do because they thus lost their trade. These books or scrolls were perhaps the most valuable things the men owned. Over \$10,000 worth was destroyed in that bonfire in the presence of Paul.

About this time Paul formed the purpose of making another visit to Jerusalem and then going to Rome. He was to carry out that plan, but in circumstances very different from what he then imagined, as we shall see.

The month of May was called "the Month of Diana," because during the whole of it there was held

every year a great festival in her honor. As the temple of Diana was called the "temple of Asia," this festival was called "the common meeting of Asia." From regions near and far came multitudes of men with their wives and children to this festival gathering for idolatrous worship and amusement.

Every year there were chosen ten men as presidents of the games. They were from the wealthiest and most noted men of the chief cities of Asia. They watched the games to see that everything was done fairly and justly, and to keep order in the theatre. They wore robes of purple or pure white, or of silk with golden threads, and were crowned with garlands or crowns set with carbuncles and pearls. Their names were placed on coins. They paid vast sums of money for the entertainment of the people. This they were willing to do in turn for being honored as "the chief men of Asia." The entertainments were in different places and of different kinds. In the theatre were concerts and shows; in the hippodrome horse-racing; in the stadium gymnastic games of running, leaping and wrestling. There were noisy scenes through the day and night. In every hour of the day there were gay processions to the temple, following the bleating animals crowned with garlands, being led to sacrifice. Idlers and drunkards could be seen almost everywhere at any time. The harbor was crowded with hun-

dreds of vessels that had themselves been crowded with pilgrims and seekers after pleasure. The waters were alive with gaily painted small boats. From the heights of the neighboring Mount Prion sight seekers looked down on the plains covered with goats' hair tents of the strangers, and on the shifting panorama of sea and land. The shops and bazaars were filled with all the attractive things of those days which parents and friends would buy for themselves and those left in the distant homes. The special mementos would be little models of Diana and her shrine. The poorest of the purchasers would buy those made of wood; others those of silver; and the wealthy those of gold.

In contrast with all this was one place in Ephesus of different scenes, and one man of different purpose. That place was the schoolhouse near the synagogue, and that man was Paul. For two years he had preached in it to the little company who had followed him from the synagogue when he could preach there no longer. Large numbers had heard him and the church had increased in numbers. Many saw the folly and wickedness of idolatry. They believed what Paul had said to the Athenians that God is not "like unto gold, or silver, or stone, graven by art and man's device." They lost their interest in Diana, her temple and her idols, and would waste no more money or labor in serving her. Among them were some of the

wealthiest people from whom the makers and sellers of idols had made great gain, especially in the "month of Diana." So these Gentile dealers became what the Jews already were, enemies of Paul.

Then "there arose no small stir" about Paul and his Christian work. A master manufacturer and seller of idols, named Demetrius, determined to do what he could to stop it. He called together others of the same business and made them a speech. He told them first of the danger to their trade; then, as we may suppose, pointing his finger to the temple in sight, he tried to excite them by saying that the great goddess was in danger; and that she would be despised and her magnificence destroyed because Paul had "persuaded and turned away much people saying that there be no gods which are made with hands." This speech had the effect intended. The meeting became greatly excited. "When they heard these things they were filled with wrath, and cried out saying, Great is Diana of the Ephesians." Their numbers were increased from the theatre, the hippodrome, the stadium, the street, the bazaars and the homes. "The whole city was filled with confusion."

Not finding Paul, who was probably concealed by Aquila and other Christians, they caught two of his companions, Gaius and Aristarchus, and dragged them to the theatre. Paul would have gone himself, ready

to testify for Christ, but his friends wisely kept him from the maddened mob who were ready to murder him with their own hands, or to thrust him among the wild beasts to certain destruction.

The Jews wanted to show that they hated Paul as much as did the Gentiles. So they put forward "Alexander the coppersmith"—a Jew—to speak against the Apostles. But his voice was drowned in the repeated cry, "Great is Diana of the Ephesians." This was continued for two hours until the town clerk, an important officer, appeared and quieted the throng by saying that the goddess Diana was so great that these Jewish strangers could not harm her. He reminded them that trouble might come upon the city from the Roman government for such a tumult. "And when he had thus spoken, he dismissed the assembly."

Though Paul escaped death, he was still in danger. The man who could excite more interest than even that in the great festival, and could diminish a trade in the city, was to be feared and persecuted. He says he was delivered from "so great a death," but we do not know of what kind, or how he escaped. It was impossible for him to continue in Ephesus. He called the disciples together, spoke to them words of comfort in their trials, and bade them farewell. It is not certain that he ever visited the city again.

We have called Jerusalem the first capital of Chris-

tianity and Antioch the second—cities from which the Gospel news was carried to other places. Ephesus was the third capital, made so especially from Paul's short journeys from there during the three years he made it his home. That was an eventful period in his life. His ministry in Ephesus was constant and full of labors; first in the synagogue, then in the schoolhouse, then from house to house visiting individual members of the Church, checking them in wrongdoing and encouraging them in right. He was the earnest preacher and faithful pastor. The result was the large church of Ephesus.

That was also the most trying and sorrowful period of Paul's life. It is hard to follow him through his days of toil. We can only imagine what he endured. He labored at his trade for his own support that he should not be a burden to his fellow-Christians while working for his Lord. But his two kinds of work were a heavy burden on him, even when not increased by illness, to which he was subject. But worse than all were the persecutions. We know some of them and have hints in his letters of many others. He had trouble from Jews and Pagans and even some who called themselves Christians. Soon after leaving Corinth, in his First letter to the Corinthian Church, he wrote a long list of trials, many of which it is supposed he had during the years he made Ephesus the

centre of his mission work. Here it is: "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty stripes save one, once was I stoned, thrice I suffered shipwreck, a night and a day I have been on the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: besides those things that are without, that which cometh upon me daily, the care of all the churches."

CHAPTER XXVIII

The Church and City of Ephesus in Glory and Fall

PAUL is not the only Apostle of whom we think when we read the story of Ephesus.

“Now there stood by the cross of Jesus His mother. When Jesus therefore saw His mother and that disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He, to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.” If that disciple-son and that mother continued together during her life, that home was at last, according to tradition, in Ephesus; and here to the last he was faithful to the sacred trust committed to him on far-distant Calvary. Their graves with that of Paul’s beloved Timothy make sacred some spot now hidden in the tangled thickets on Mount Prion as it looks down on the most hallowed home spot that Ephesus ever contained. In it John probably wrote his Gospel which alone records the tender words of the cross concerning the mother and son.

In Ephesus Paul planted, Apollos watered, and God

gave the increase which John gathered into a large and flourishing church. Christian temples were built almost rivaling in splendor those of Paganism. Centuries passed and Mohammedan mosques took the place of Christian Churches. The name of Jesus was despised as in the days when Paul first proclaimed it. John, when an exile on Patmos, was told by the Spirit of God to write unto the bishop of the church at Ephesus, reproving them for having left their first love of the Saviour, and warning them of trouble and sorrow if they did not repent. The sad prophecy was fulfilled. The day came when no Aquila or Priscilla, no Gaius or Aristarchus, no Paul or John, no one bearing the name of Christ was found to tell of Him. The splendid Christian temple built in the days of John crumbled, and nothing to-day tells even where it stood.

Such is the sad tale of proud Ephesus itself. Reversed is the proverb, "The desert shall rejoice and blossom as the rose," for the rose—the beautiful flower of Asia—has faded and died where all is desert now. Diana, the patron goddess, proved herself a poor parent, unable to protect her children from harm and destruction. Two hundred years after Paul's visit, the Goths—an ancient destructive race,—conquered them and seized the riches that had been entrusted to her keeping. Could Paul visit the place

to-day he would gaze in astonishment at the ruins of what he beheld in glory. Columns have fallen on the vaulted chambers over which they were built. There the gleaming torch of the traveler startles the bat in its darkened home. He can hardly find the streets of Ephesus in the tangled bushes that have overgrown them. Goats find shelter where men thronged beneath the open sky. The noisy flight of raven flocks breaks the stillness above, while below the partridge broods in silence in the theatre and stadium where multitudes raised the shout of pleasure and triumph. The quarries are deserted: the marks of the tools alone tell of the toil of workmen long ago. Even the sea has shrunk from the scene of desolation. Where the waves once rolled tossing the ships full of life, the flat morass is covered with rushes. In the mosque of St. Sophia in Constantinople, are eight of the Jasper columns that once stood in the now ruined temple, still beautiful in themselves, yet as if telling the story of Diana's fall and mocking Ephesian glory.

The architect of the theatre in Ephesus planned an arch which so pleased himself that on a stone he placed an inscription, asking the beholder to notice his device even though he did not the sports of the theatre. That inscription has been found among the ruins where there is no arch to admire. Alexander offered a great reward if his name might be inscribed

on the temple. Paul sought no such glory, but that which cometh from God only. To him it happened as God promised, "Him that honoreth Me I will honor." In him, as also in John who recorded it, is fulfilled the promise, "To him that overcometh will I give a white stone, and in the stone a new name written."

CHAPTER XXIX

Philippi and Corinth Revisited

FROM Ephesus, Paul went to Troas where on his former visit he had the vision of a man calling him to Macedonia, to which he now returned. For a time there is some uncertainty about the order of his journey and just where he went, but we know some of the places he visited. One of these was Philippi. The church there had shown him more kindness and given him less trouble than any other. While he had to reprove other churches for some wrong things, he never did this one. Its members were poor; yet at three different times they urged him to take money they had collected for his support while preaching in other places. It has been called his most loved church.

While in Philippi, he could not forget the things of six years before—the lictors' rods, the stocks, the dungeon, the midnight songs, the earthquake, the jailer's cry, his conversion and cruelty and kindness, and the release from prison.

We do not know how far Paul went on this journey: perhaps it was to the Gulf of Adria. We find him

again in Corinth. As he looked on its towering citadel, and entered its harbor and well-known gates, he must have remembered with deep feeling his arrival there on his first visit. He had then just come from Athens with a sad spirit because he had been able to do so little in the "city given to idolatry." In Corinth there had not been a single Christian to greet him: he was alone and friendless: but now he had a welcome from Gaius whom he had baptized and hundreds of others professing the name of Jesus. It is true that some of them had found it hard to change their heathen habits and be faithful followers of Christ, but of many it was true that "old things had passed away and all things had become new." Here Luke and Timothy gladdened his spirit; so did others whose names were becoming familiar to the churches as workers together with Paul.

Yet in Corinth he was saddened by news from Galatia that some were speaking against him, saying that he was not an apostle because not one of the twelve appointed by the Lord Jesus; and were turned away from the simple truth of Christ which Paul had taught. It was then that he wrote his Epistle to the Galatians. In it he claimed that he was "an Apostle by Jesus Christ" Himself. He was more saddened by their forsaking Christ than their forsaking him, their once loved and trusted teacher. He told them not to be-

lieve him "or an angel from heaven" if he preached anything different from what Christ had taught.

The Epistle to the Galatians was not the only one Paul sent from Corinth. He had never been in Rome, but a Christian Church had been founded there, by whom we do not know. There is no history or tradition concerning the church which was to become one of the most important in the history of Christianity. Probably the first members were converts from the synagogue in Rome, or those who had been converted in Palestine and then moved to Rome, or some who had been present at the Pentecost when "three thousand were converted," among whom were "strangers of Rome."

Paul was not unknown to the church there. We know of his acquaintance with two whole families besides twenty-six other persons, whom he had probably met in Corinth, Ephesus and elsewhere. His interest in them was so great that he formed the plan of visiting them after he had been to Jerusalem and was on his proposed way to Spain.

While in Corinth, he wrote his Epistle to the Romans. We may think of him as seated in, or walking about a quiet room in the house of Gaius, now glancing upward to the mountain-tops, now downward upon the waters of the Ionian sea, and now on the parchment where Tertius is writing down as he is told

the greatest thoughts of the greatest Apostle. The letter is about Christian doctrine, that which the religion of Christ teaches us to believe; and Christian practice, that which the religion of Christ teaches us to do. Chrysostom—the noted Christian father and teacher—called the Epistle to the Romans “the golden key of the Scriptures.” In it Paul’s great subject is “*Justification by Faith*,” which means our being treated as righteous by believing in the Lord Jesus Christ. Those three words are full of meaning, of which the young reader may know something, and which the oldest and wisest may study all their days.

In Paul’s letter he says, “I commend unto you Phœbe, our sister,” the Christian lady of Cenchrea. By her he sent to Rome his letter which must have been a great joy to those who knew and loved him, and little less to those who loved though they had never known him. He loved them all, proving it by saying to them all, “Without ceasing I make mention of you always in my prayers.”

CHAPTER XXX

Fifth and Last Journey to Jerusalem

It was Paul's purpose to leave Corinth and sail from Cenchrea to Palestine as soon as he could get a ship going thither. Rome was still in his mind, but he must visit Jerusalem first, carrying with him the collections made in Macedonia and Achaia for the poor Christians in the Holy City. He knew he was in danger from his enemies, and before being able to leave Corinth, he learned of a plot to slay him, like that in Damascus, and also in Jerusalem where still another awaited his coming. So he changed his route and hastened by land to Philippi, accompanied by several Christians as a bodyguard who have been called the "first Christian pilgrims to the Holy Land."

Paul and Luke lingered at Philippi while the rest of the company sailed for Troas, to which the two came in a few days. Paul remained there a week. The last day was the Sabbath. In the evening the disciples were gathered for a farewell meeting as Paul was to depart on the morrow. It was held in an upper room in the third story—the coolest and pleasantest part of houses in eastern countries. As the weather was warm, the windows were open. On



ST. PAUL RAISING EUTYCHUS TO LIFE

From an old print

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the sill of one of them sat a lad named Eutychus. We may think of him as a young Christian so anxious to hear Paul preach that he remained hour after hour until midnight, trying to keep awake through the long sermon which very likely he could not understand, but from which he could learn something. We can imagine Paul's eye upon him as he nodded and his head fell upon his breast, and he fell down into the courtyard below. "There were many lights in the upper chamber." As it was three weeks since the full moon there was darkness where he lay. The sermon was suddenly interrupted. There was great excitement and anxiety for the lad who "was taken up dead." As Jesus said when the daughter of Jairus lay dead, "Why make ye this ado and weep? The damsel is not dead but sleepeth;" so Paul said to the friends of Eutychus, "Trouble not yourselves, for his life is in him." As Elisha "stretched himself upon the child of the Shunamite and the dead came to life"; so when the lad of Troas had fallen, "Paul went down and fell on him and embracing him" received power to restore him to life. "And they brought the lad alive" to the upper chamber, "and were not a little comforted."

Then they partook of the Supper, appointed by their Lord in the upper chamber in Jerusalem, and then "He talked a long while, even until break of day."

In the morning Paul's companions started by ship to sail around Cape Lectum to Assos, "minding himself to go afoot" and alone across it. That lone walk from Troas to Assos was a pleasing incident in the history of the Apostle. Away from the noise of busy streets and the murmurs of synagogues, away even from the sound of worship in Christian homes and upper chambers, away from the voices of all earthly friendship, he sought solitude, as did his Lord on Olivet and the mountains of Galilee.

He departed at early dawn on his walk of twenty miles. Was it when the stars disappeared and at last the morning star melted away in the brighter light that streamed over the top of Mount Ida that he noticed how one star differed from another, and how there is one glory of the sun; of which he spoke at another time? As he went along the Roman road that skirted the base of the mountain, shaded by the oak woods—then in the fullness of their foliage—did he not recall in contrast the journey through the deserts of Arabia, and remember through what scenes he had passed since that day?

His walk ended. He entered Assos and descended to the sea by the streets whose steepness gave meaning to the proverb, "Go to Assos and break your neck." On the shore he found the vessel with his friends, or watched its coming. He went aboard, and

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soon the theatre and the citadel perched on a lofty rock were lost to sight, and Mount Ida faded in the twilight. The ship cast anchor because in the darkness it could not thread its way through the narrow creeks and many islands.

The next stopping-place was Mitylene, the chief city of the beautiful island of Lesbos, the largest in the Ægean sea. After passing the blooming gardens of the island of Chios, Paul was not far from the Queen city of Asia, but he "had determined to sail by Ephesus" that it might be "possible for him to be at Jerusalem the day of Pentecost."

But as he looked toward Ephesus and remembered the loving Christian friends whom he could not bid farewell when he was compelled to flee, he felt that he could not leave the region without some communication with them. So on arriving at Miletus, he sent to Ephesus and called the elders of the church to come to him. What good news was this for it, and what deep regrets there were that all could not meet him. The elders were quick to obey the summons and, bearing the greetings of the Christian band, hastened to Miletus. Joy quickened their steps and shortened their way of twenty miles or more. What a meeting was that between the Apostle and those to whose care had been entrusted the Christian work in their heathen city. The place of meeting was no

church building or private home. As Paul had met Lydia and her company of women at Philippi on the riverside, he met the Ephesian elders on the seashore. What a contrast this to the neighboring theatre of Miletus which is to-day a silent ruin. What was there said and done, and by whom, has long been forgotten; but that scene on the solitary beach is still distinct, and the words there spoken will echo round the world to the end of time. It was a short sermon by Paul, full of beauty and tenderness. Luke says, "When he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship."

Paul's vessel touched at Rhodes, noted for its roses, its Temple of the Sun and the great Colossus. This last had been greatest of the Seven Wonders of the world. One hundred feet in height, the sailors watched it from afar. Standing across the harbor vessels passed under it. Every finger of the image was as large as a man. An earthquake made this vast monster of human toil to totter and fall upon the beach where Paul must have seen it, and where it lay for ages until the brass of which it was composed was carried away on the backs of nine hundred camels.

At Patara, on the southwestern coast of Asia Minor,





FAREWELL AT MILETUS

From an old print

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Paul changed his vessel for one that would take him to Tyre on the Syrian coast. At Troas he had left his cloak for which he longed afterward in his Roman dungeon, but which he did not need these summer nights upon the sea. We may think of him as standing on the deck thinking of the first time he sailed over it, a light-hearted boy on his first journey to Jerusalem with his Jewish father instead of Christian companions. We know not whether that father still lived in Tarsus or was buried in one of its sepulchres; whether he had listened kindly and believingly to the great Apostle, his own son; or, in disappointment and sadness—perhaps in bitterness—mourned that his beloved Saul was not numbered among the greatest of the Pharisees and the Scribes.

The vessel remained seven days at Tyre. This gave time for Paul to visit the church there. His friends besought him not to go up to Jerusalem because of danger from his enemies. But like his Lord in like danger, "he set his face steadfastly to go up to Jerusalem," believing that his Lord called him thither. As at Miletus, there was a meeting on the seashore. Luke draws the picture for us, saying, "They all brought us on our way with wives and children till we were out of the city; and we kneeled down on the shore and prayed."

Paul continued his voyage to Ptolemais, the modern

Acre. Here it ended. Following the road at the base of Mount Carmel, thirty-five miles brought him to Cæsarea. Here again Christian friends begged him not to venture himself into Jerusalem. He gave answer in these memorable words, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem." He was being guided and encouraged by his Lord.

"He saw a hand they could not see
Which beckoned him away;
He heard a voice they could not hear
That would not let him stay."

We can think of his repeating entire what he said in Miletus: "And now behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God."

Seventy-five miles in three days brought Paul to Jerusalem, thus ending his Third Missionary Journey.

CHAPTER XXXI

Paul's Last Days in Jerusalem

PAUL's last visit to Jerusalem was in the season of which David sang unto the Lord—"Thou crownest the year with Thy goodness; and Thy paths drop fatness. Thy pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Tens of thousands of pilgrims from all parts of the Holy Land and from distant countries were assembling at the Pentecostal feast of thanksgiving. The houses and streets of the city were crowded. Mount Moriah was covered with tents. Many a youth was making his first visit to Jerusalem full of excited joy. Many a man was making his last: among these was Paul.

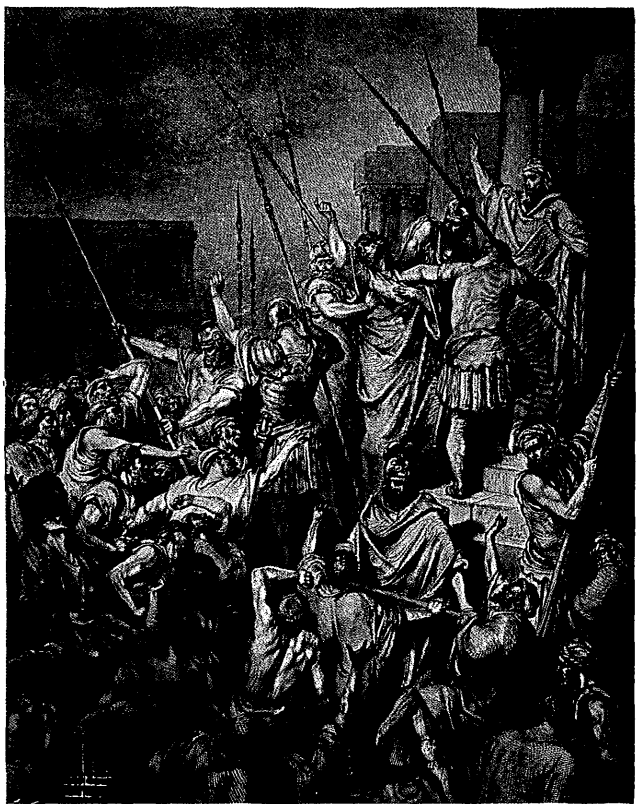
Claudius Lysias was the Roman commander at Jerusalem. He had many soldiers in the fort of Antonia, adjoining the Temple.

After his arrival in the city, Paul seems to have spent his first evening with the disciples. The next day he attended a meeting of the officers of the church, led by the venerable Apostle James. Paul and the brethren who had come with him received "the kiss of charity"

—the common sign of Christian affection. The money they had brought for the poor Christians in Jerusalem was presented. Then Paul delivered an address, telling what he and his companions had done among the Gentiles in four years. With what deep interest they must have listened to his story of the dangers and trials through which he had passed, but much more of his ministry which God had blessed in turning men from the worship of idols; and of the churches he had visited.

He spent the next day in the company of his Christian friends. His presence in Jerusalem was soon discovered by his enemies; not only those of former years, but some from the regions in which he had traveled. They were all still full of hate and revenge. One day "the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law and this place." These false charges caused great excitement. Paul, probably the holiest man in the Temple at that hour, was dragged from it by a shouting mob.

At Cæsarea Paul had declared his readiness "not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The hour had come for him "to be bound *only*" for he was not "to *die* at Jerusa-



ST. PAUL ATTACKED BY THE JEWS AT JERUSALEM

Gustave Doré

lem." The doors of the Temple, opened for worship, were closed against the murderous throng, that the sacred courts might not be profaned with blood. Paul was rudely taken from one court to another. Roman guards who were pacing the colonnades of the Temple hastened to quell the riot. In haste they sent for Lysias the governor. He rushed into the court, sword in hand. The mob "left off beating Paul." Lysias took him and commanded him to be bound with two chains. Once more he was what he called himself "a prisoner of Jesus Christ." He was hurried along by the excited crowd to the barracks within the castle. Being led up a flight of stairs, he was lifted from his feet and carried on the shoulders of the throng, while they shouted, "Away with him"—repeating the very cry concerning his Lord when Pilate brought Him forth before a mob of like spirit. In the confusion, Lysias thought perhaps Paul was the pretended Messiah, an Egyptian who had deceived many people, and made a tumult which Felix had quelled by slaying four hundred of them while their leader escaped. Lysias asked Paul, "Art thou not that Egyptian?" Paul replied that he was a Jew of Tarsus, and added, "I beseech thee to suffer me to speak unto the people." Lysias, seemingly awed by his presence, consented.

Standing on the castle stairs, he secured the silence of his vast and strange audience. His first words must

have sounded equally strange—“Men, brethren and fathers.” The storm was for a time changed to a calm. He told them the story of his life, of his years with their honored Rabbi Gamaliel; of his persecution of Christians in Jerusalem, keeping the raiment of them that slew Stephen; of his journey to Damascus and his vision of the Lord Jesus who had said, “I will send thee far hence to the Gentiles.” That hated word *Gentiles* angered them so that they would not listen to him any longer. Raging and howling, cursing and gnashing their teeth, flinging their arms wildly about, waving their blue and red robes, and tossing handfuls of dust in the air, they yelled, “Away with such a fellow from the earth; it is not fit that he should live.” Lysias, not knowing the Hebrew language in which Paul was speaking, did not understand why the silence was broken, and the angry cries and actions renewed. He imagined that Paul must be guilty of some great crime. So he commanded that he should be taken into the barracks and examined by scourging until he made a confession of guilt. His hands were tied, his back stripped bare, he was made to bend forward to receive the blows near the spot where his Lord had been scourged. Three times his back had already been scarred with Roman lictors’ rods, and five times with Jewish thongs; and now the whip was to be added.

When speaking of Saul’s father being a Roman citi-

zen and his son likewise, it was remarked that this would be a help and protection to him in trouble. This now became true. A centurion stood by to see that the command of Lysias for scourging was obeyed. Paul cried out, "Is it lawful for you to scourge one that is a Roman and uncondemned?" That question saved him from a cruel beating. It was reported to Lysias who was also afraid after he knew that Paul was a Roman, and because he had bound him. Paul was then untied, the scourge being unused. The next day Lysias called together the Sanhedrin in the same hall where Paul himself had once sat as one of the judges. Ananias, the former high priest, conducted the trial. Probably the two sons of Gamaliel and school-fellows of Paul were there; and Theophilus, the old high priest who gave him the letters to Damascus twenty years before. The innocent Apostle boldly faced his seventy judges. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God." Ananias commanded them that stood by to smite him on the mouth. Paul was so indignant at the injustice, and meanness and the insult that in a moment of anger he said, "God shalt smite thee, thou whited wall." In another moment he was calm and condemned himself for what he had said. But his words were to come true: God did in justice smite Ananias,

who in a few years was driven from Jerusalem and murdered.

Paul in his speech spoke of the *Resurrection from the dead*. This caused a great quarrel between the Sadducees who did not believe in the Resurrection and the Pharisees who did believe in it as Paul did. These latter befriended Paul, but he was still in so great danger that the chief captain sent soldiers to bring him to the castle for safety.

Thrown into a cell in the Roman barracks, Paul's future appeared very dark. He was ready to die at Jerusalem, but he felt that he "*must see Rome.*" That purpose must now seemingly be abandoned. But at midnight while on his bed of straw, the Lord appeared unto him and said, "Be of good cheer, Paul; for, as thou hast testified for me in *Jerusalem*, so must thou bear witness also at *Rome.*" At a future time of trouble we shall hear him saying, "I believe God." Doubtless he did now even while asking himself, "How can this be?"

Had he known what was passing without, the mystery would have deepened, and there would have been reason for still greater trust in God. Forty Jews promised each other that they would neither eat nor drink until they had killed Paul. They made known their purpose to the chief priests and elders, and proposed to have them join in a plot for murder. Lysias

was to be asked to call another meeting of the Sanhedrin for another trial, which was not to be held because on the way from the castle to the judgment hall Paul was to be seized and killed. So the bargain was made, as had been another with Judas for the betrayal of Jesus.

But the horrid oath was not kept secret. It came to the ears of a lad in Jerusalem. He had a special interest in Paul, for he was the son of that sister of whom we knew in the home in Tarsus in the childhood of Saul. His thought was, "What can I do to save my uncle? I can at least let him know what I have heard." Appearing at the castle gate, he was admitted and soon was alone with Paul, telling him of the plot. He must have had some fears of what might happen to himself if the forty men learned that he was revealing their fearful secret.

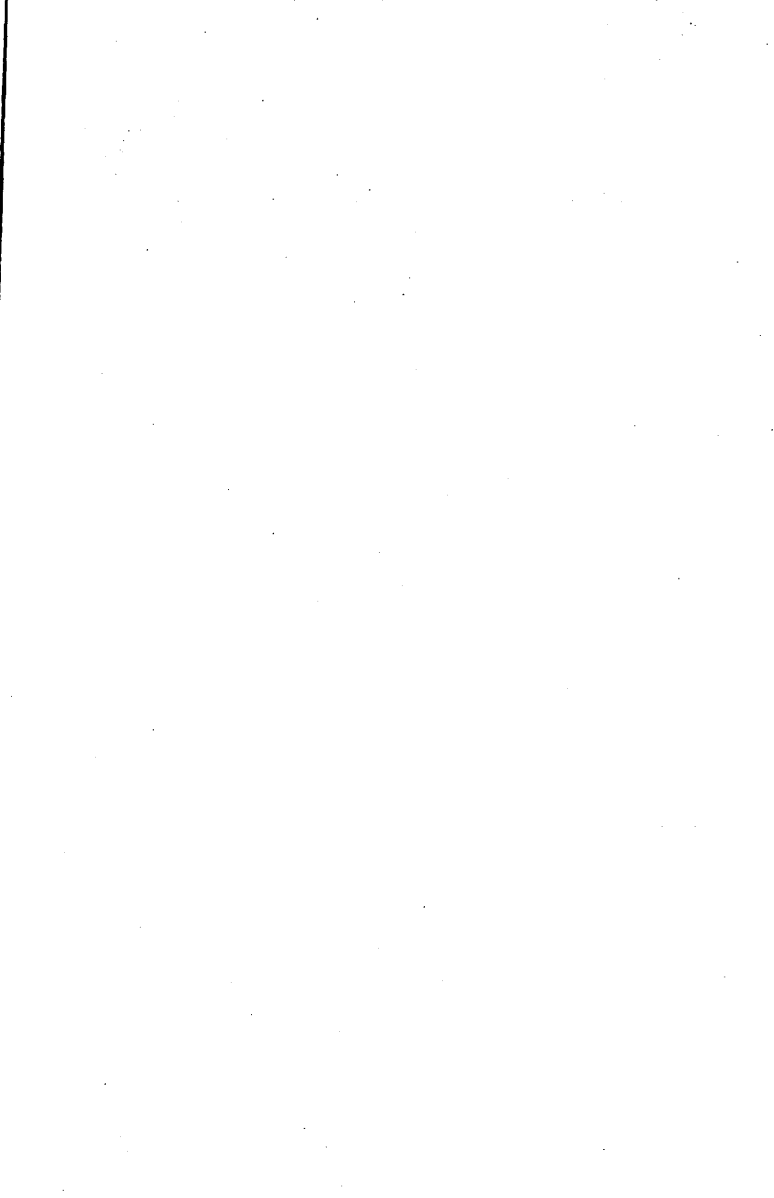
Paul called a centurion and asked him to take the lad to Lysias. It must have been a great relief to the nervous and fearful boy when the governor took him by the hand and went with him aside privily and asked, "What is it that thou hast to tell me?" The lad told of the plot of the forty men. The kind manner of Lysias must have given him great confidence, or he would not have dared to say to the most powerful man in Jerusalem, "Do not now yield unto them." He would be careful to obey the charge given him,

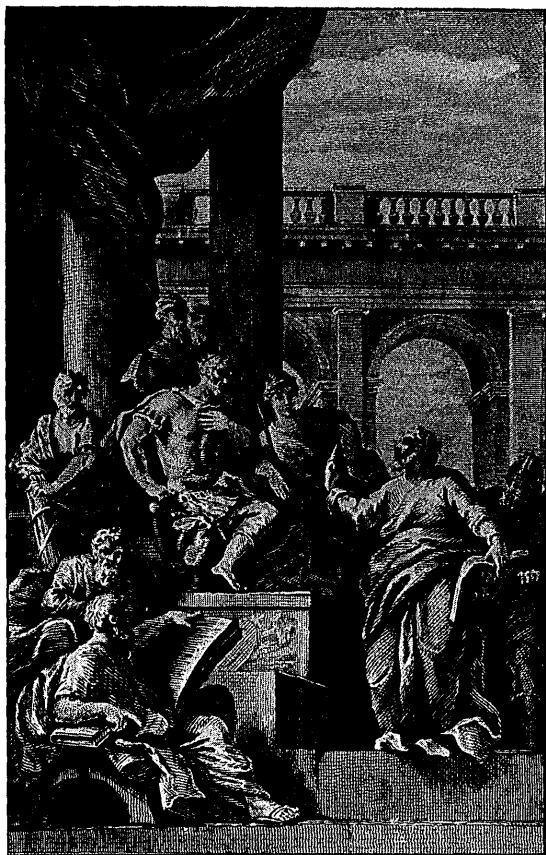
"See thou tell no man that thou hast showed these things to me."

Lysias immediately formed a plan to defeat the plot. He called several officers and told them to be ready at nine o'clock in the night, with two hundred soldiers, seventy cavalry, and two hundred lancers or spear-men, to take Paul to Cæsarea to Felix, the governor. These four hundred and seventy guards of the one Apostle were ready at the appointed hour at the gate of Antonia. The forty sleepless and hungry plotters must have wondered what all this meant, not thinking that Paul was escaping like a bird out of the snare of the fowler. Nor were they thinking of the sleepless lad, who was thinking of them as he heard the tramp of the horsemen and of the foot soldiers of this night-march which he had helped to start for his uncle's escape.

The journey from Jerusalem to Cæsarea was seventy-six miles. The foot soldiers went only part way. The rest after two hard days entered Cæsarea and delivered the Apostle prisoner to Felix; also the letter Lysias had written to him about Paul. In it he told of the things of which the prisoner was accused, the council in which he was tried, the plot to kill him, and of his giving notice to Paul's accusers to appear before Felix if they had anything to say.

Felix read the letter and said to Paul, "I will hear thee when thine accusers are also come."





ST. PAUL BEFORE FELIX

From an old print

CHAPTER XXXII

Two Years in Caesarea

LET us think of Paul, the innocent Apostle of Jesus Christ, a prisoner in chains on trial before Felix the Roman governor. The Jews had hired a lawyer Tertullus to speak against him. He began by flattering Felix, telling him how glad the people were because he had punished robbers, and deceitful men who had led others astray. He tried to prove that Paul was such a man and deserved punishment. He charged him with making trouble among the Jews; of being the ringleader of the Christians whom he ridiculed by calling them Nazarenes; and that Paul was guilty of profaning the Temple by saying and doing in it improper things. As Tertullus spoke the Jews present cried out saying that these things were so.

Felix beckoned to Paul to answer him if he wanted to. The Apostle made a speech proving his innocence. Felix had no doubt of this, but he would not say so for fear of displeasing the enemies of this poor hated prisoner. He told them he would put off the decision a short time. He gave orders to have Paul put into

prison, but not to be cruelly treated, and that his friends might visit him there.

Drusilla was the wife of Felix. She had been very beautiful in face, but not in character which had been and still was very bad. She was a Jewess, and doubtless from childhood had heard much about Paul, and was now curious to see and hear him. So she and Felix sent for him to come to a room in their palace. Its carved ceiling and benches covered with rich Tyrian dye were a great contrast to the rude things in his prison. So were the gorgeous robes of Drusilla and Felix, to the prison garb of Paul. But greater than all was the contrast between the guilty pair, and the innocent Apostle of Jesus Christ. The by-standers looked on them in their pride of riches and power; and on him in his poverty and helplessness. Did any one remember the words of the prophet Samuel spoken eleven hundred years before?—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Paul's life was in the hands of Felix. Would he dare to reprove him and his wife of sin, and plainly tell them of judgment to come? Did he not fear that the governor would become angry and send him back to prison for severer punishment? This did not keep him from speaking boldly and plainly the truth of God, whose minister he was.

"No more he feels upon his high raised arm
The ponderous chain, than does the playful child
The bracelet, form'd of many a flowery link.
Heedless of self, forgetful that his life
Is now to be defended by his words,
He only thinks of doing good to them
That seek his life."

For a few moments "Felix trembled," as his guilty conscience troubled him. But he tried to hush it and to drive away serious thoughts, saying to Paul, "Go thy way for this time; when I have a convenient season I will call for thee." He did send for him often, but not to have Paul teach him about Jesus and how his sins could be forgiven and how his conscience could be at peace. He hoped that in some way, perhaps through the Christians in Cæsarea, Paul might secure money and pay Felix for his release. Paul, refusing this, was kept in prison two years longer. Yet he was probably allowed to see his friends. When the Christians in Cæsarea wept over his going to Jerusalem, they little thought that he would so soon return to them, that they could be a comfort to him in his loneliness, and he be their comforter and teacher so long. Timothy was a frequent visitor ever welcome; so was "Philip the Evangelist" and his four pious daughters; and so Cornelius the Centurion rejoicing to hear from Paul in prison the same Gospel he had heard from Peter in his own house. It is supposed that Luke the

beloved physician was much with him, writing his Gospel.

It was during this time that Felix ordered the cruel massacre of Jews living in Syria. Why Paul was allowed to escape we do not know, but we do know that God had plans for him. Felix was hated for this massacre and other crimes, and could no longer be trusted as a governor; so he was recalled by the emperor of Rome. Before leaving Cæsarea he might have released Paul whom he had unjustly kept in prison so long, still hated by his accusers. But he wished to do something to lessen their hatred to himself. So "Felix, willing to do the Jews a pleasure, left Paul bound." How strange a "pleasure"! and what a cruel deed!

Festus became governor in place of Felix. He was more just and honorable. Soon after arriving in Cæsarea, he visited Jerusalem. Immediately the chief priests and others asked him to let Paul be brought to Jerusalem for trial before the Sanhedrin. Their real purpose was to have him murdered on the way. Festus refused their request and told them that if they had anything to say against him they must do it in Cæsarea, meeting him face to face. So they followed Festus to Cæsarea where there was another trial.

Festus soon saw that they were accusing Paul of religious matters with which he as Roman governor

had nothing to do. The prisoner had done nothing worthy of death. They proved nothing against him. Yet to satisfy them, he proposed to Paul to go to Jerusalem and be there tried before the Sanhedrin. He promised to go himself and see that there was a fair trial. Paul understood what Festus did not, that going to Jerusalem would be his destruction. He addressed him in words like these: "I am a Roman citizen, and have a right to be judged by Roman law. You know full well, O Festus, that I have not wronged the Jews in the least. If I am found guilty of any crime against the Roman law worthy of death, I will not refuse to die. But you know I have a right to be tried before the emperor in Rome." Then he suddenly exclaimed, "I appeal to Cæsar."

Festus was surprised, and not altogether pleased to have it appear that Paul could not have justice in his court; but he could not dispute Paul's right to be tried before the emperor and in the Roman capital. So he answered, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go."

That appeal not only changed the place of trial from Cæsarea to Rome, but the whole of Paul's future. It was the first link in a long chain of events relating to him and the Church of God. He had longed to preach the Gospel in Rome, but had not been able. Now he saw by what way God would lead him there.

Within a day or two after Paul's appeal, Festus had a visit from King Agrippa II., and his sister Bernice. Festus told him of the troublesome case of Paul his prisoner. It could not be hoped that such a man as Agrippa would have any sympathy for Paul, or care for Jesus Whom Paul preached. His great-grandfather Herod had been the murderer of the innocent children to destroy the infant Jesus. His great-uncle Antipas had beheaded John the Baptist, the forerunner of Jesus. His father Agrippa I. had executed James, an Apostle of Jesus.

Festus told Agrippa how Paul was hated by the Jews because he preached about Jesus Who was dead, Whom Paul said was alive; and that he had appealed to Cæsar. "Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him." And so he did.

The place of meeting was not the court room containing the judgment seat, but a drawing-room in the palace. The occasion was one of grand display for Festus and his noted guests. The company consisted of Jews and Gentiles, chief officers of the army, and the aristocracy of Cæsarea. We can image the scene. Festus and his officers wore their bright scarlet military cloaks. We are told expressly that Agrippa and Bernice came "with great pomp," which would mean with his purple robes and her dazzling jewels and

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golden head-band, and with their attendants in gorgeous dress. For the royal personages there were gilded chairs behind which stood the lictors and body guard with their military arms.

Amid all this vain show Agrippa might have had solemn reflections, remembering how his proud father sixteen years before had come "with great pomp" into the neighboring theatre with his royal silver robes glittering in the sun until he was smitten with death when the people shouted that he was a god.

In our record of that event, it was suggested that Paul may have witnessed the scene. If so he must have remembered it, though Agrippa did not. He must also have remembered another—that in Damascus when the Lord said to Ananias concerning Paul, "He shall stand before kings." As he is now led before them, pale from his long confinement, hated by some and ridiculed by others, friendless and powerless, our pity and indignation are kindled; but there rings in his ears his Lord's promise made in a vision, "I will be with thee." Though the lictors behind the royal chairs reminded him of those in Philippi, though the chain that bound him to his guard told of shame and captivity, he was the noblest Roman, the noblest man of them all because he was the Lord's freeman and the Lord's nobleman.

Such he proved himself to be when "Agrippa said

to Paul, Thou art permitted to speak for thyself." "He stretched forth his hand." Did the clanking of its chain strangely mingle with his own voice?—that voice now calm and earnest and solemn in which he "answered for himself." He told the story of his own life; how he had persecuted the friends of Jesus, shutting them up in prison and aiding in their death; how he saw a light from heaven and heard the voice of Jesus and obeyed His call to preach salvation to the Gentiles; how for doing this the Jews hated him and persecuted him though he preached only what Moses and their other prophets said concerning Jesus "that Messiah should suffer and that He should be the first to rise from the dead, and should show light to the House of Israel and also to the Gentiles."

Thus far Festus had listened in silence, though as Paul spake he became more and more excited until, interrupting the speech he exclaimed, "Paul, thou art mad—an insane man believing things that are neither true nor wise." Paul calmly replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness."

Turning to Agrippa, Paul said, "King Agrippa, dost thou believe the prophets? I know that thou believest." The king answered in respectful words, but his manner had something of playfulness and contempt: "You are trying to persuade me to become a Chris-

tian." Paul answered him as if he had spoken in earnest. Holding up his hands heavy with chains he said, "I would to God that not only thou but all that hear me this day were both almost and altogether such as I am except these bonds."

What a declaration! It is as if he had said, "Though I am a prisoner in bonds unjustly treated here, with dark prospects before me, not knowing how I shall be treated in Rome, I am better off and happier than you."

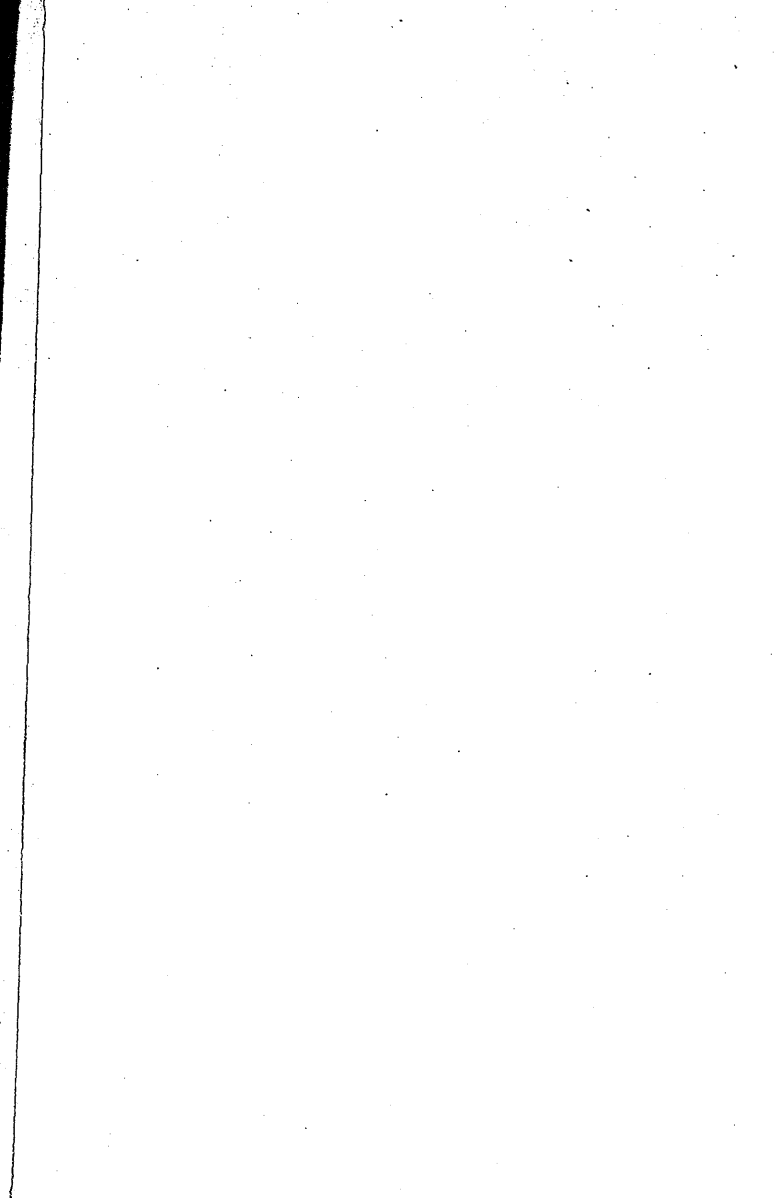
Neither Festus nor Agrippa wanted to hear any more. Their curiosity was satisfied. They did not care to know the truth. So the scene ended and Paul was led back to his gloomy prison to stay till some passing ship should receive him and, beneath the bright blue sky, bear him over the Mediterranean to the city of which he had once said, without knowing when or how he could go thither—"I must see Rome."

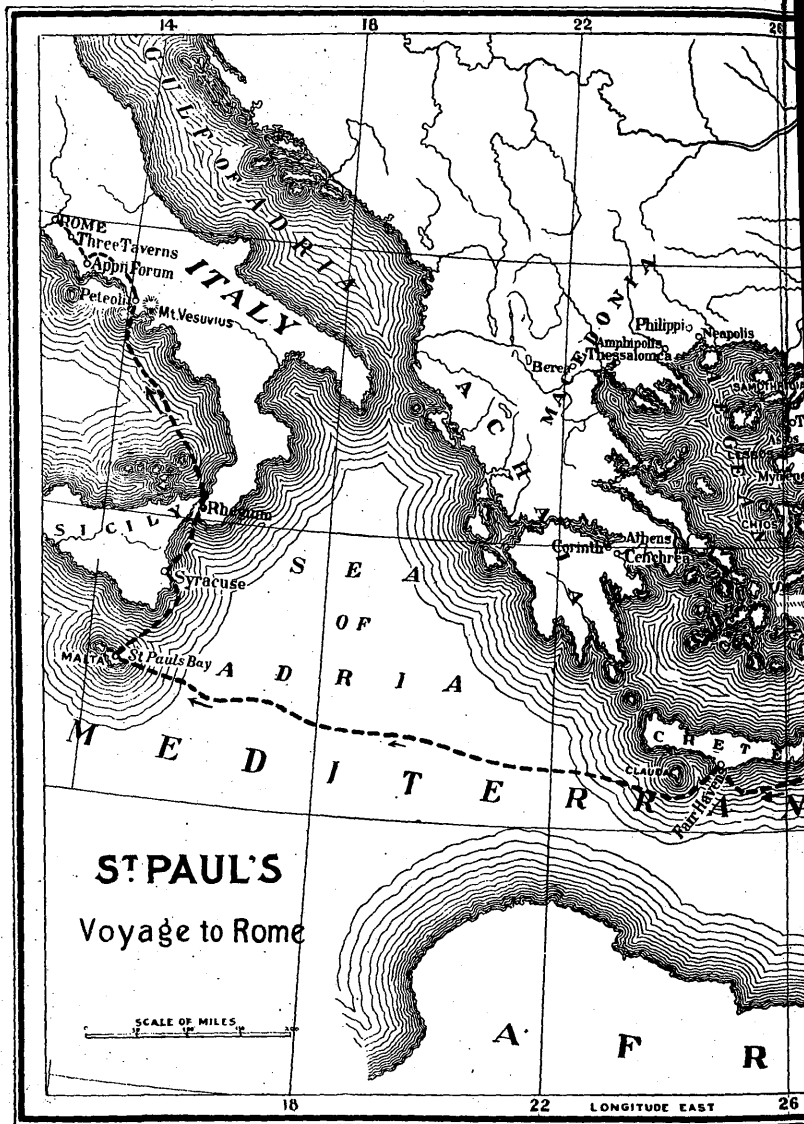
CHAPTER XXXIII

The Shipwreck

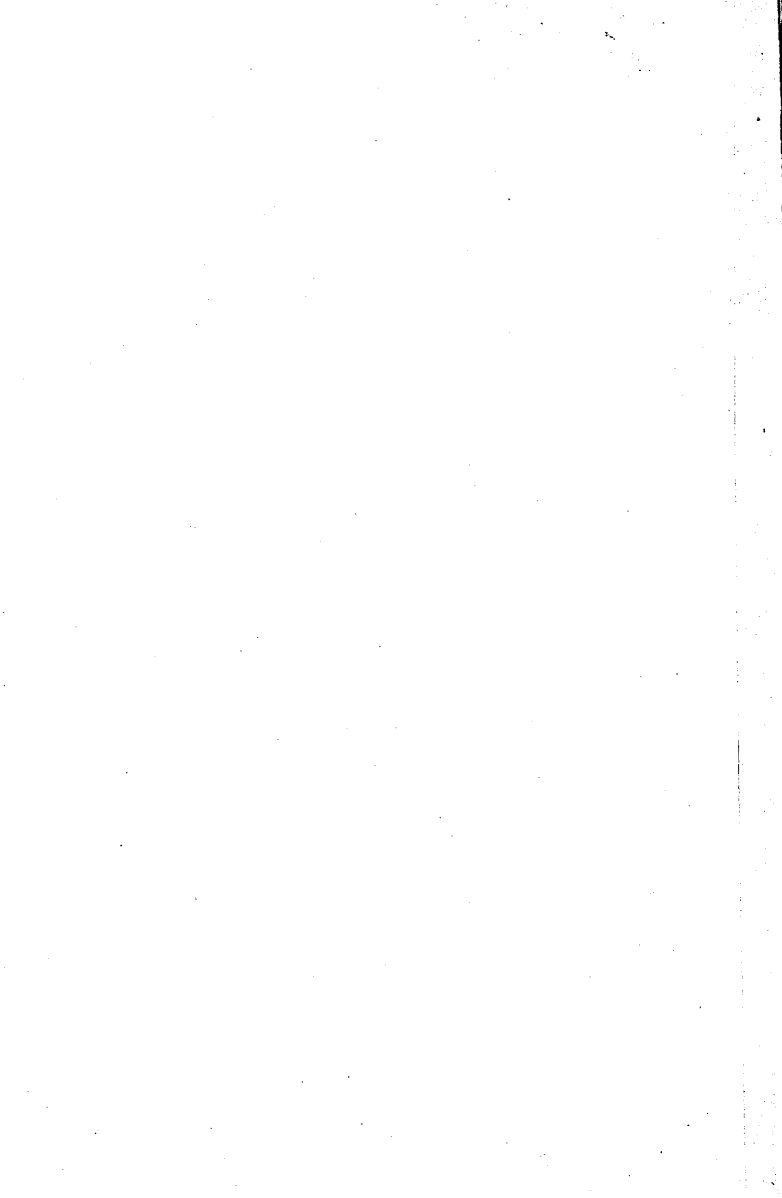
ONCE more Paul is on the sea: he is sailing from Cæsarea for Ròme. We might say he is beginning his fourth missionary journey. It is not so called; it was not his own planning; he was not able to direct his own way. But his spirit and purpose were the same, to preach the Gospel wherever he went, and in whatever circumstances. Paul the prisoner, sailing from Cæsarea, was no less Paul the Apostle than when he sailed from Seleucia on his first journey. The same Holy Spirit which separated him from other Christians for Apostolic work was with him still. Paul had planned a journey to Rome: he was apparently defeated in his purpose. But a wiser than he formed his plan anew, sure of accomplishment.

Paul was in charge of a Roman officer named Julius, an honorable, just and kind man. He had probably heard Paul's address before Agrippa, and perhaps had become acquainted with him, and discovered something of his goodness and greatness. Such impressions were deepened on the voyage.









It was the month of August. The season for safe navigation was nearly closed. The vessel was no palace steamer. Like the Greek and Roman ships of that day, it was rudely built and rigged; having one large mast, through whose head passed strong ropes; and one large sail. It was steered by two paddle-rudders. Easily strained and exposed to leakage, it was in danger of foundering; the way in which many ancient vessels were lost. Ropes were carried for binding the hull when weakened by storm. On the prow was a painted eye, as if seeking direction and watching against danger. Its ornaments were figures of heathen divinities, to whom idolatrous and superstitious sailors looked for protection.

On such a vessel was Paul and other prisoners with Julius the commanding officer, soldiers, sailors and passengers. Two of Paul's old companions were with him, possibly fellow-prisoners. One was Luke, and the other Aristarchus.

Leaving Cæsarea, the vessel with a fair wind reached Sidon, sixty-seven miles distant, the next day. From its coast many had gone afar to hear Jesus for Whom Paul was now a prisoner. To it Jesus Himself had come and rewarded the faith of a Gentile mother by healing her afflicted daughter. Here "Julius treated Paul kindly and gave him leave to go unto his friends to refresh himself." Two years of prison life and fare

affected his already shattered health. It is not likely that he had the comforts and necessities of a long voyage. His call at Sidon gave opportunity for both spiritual and bodily refreshment.

On leaving Sidon, the experience of Paul and his company was like that of the disciples on the sea of Galilee—"the winds were contrary." The direct course to Asia Minor, whither the vessel was bound, was that of Paul two years before, near the southern coast of Cyprus; but the opposing wind drove them around the eastern and northern sides. Paul could not forget his journey over the same waters with Barnabas. Passing under the mountains of Cilicia, gazing for the last time on their loftiest peaks, what memory he had of Tarsus on the plain below, and of perils in the fastnesses almost within his view. The vessel passed Perga and Attaleia, of which we already know, and anchored for the first time since leaving Sidon, at the port of Myra, an excellent harbor situated at the opening of a wonderful mountain gorge. Here was a large wheat-ship from Alexandria bound for Italy. This seems a roundabout way of passing from Egypt to Italy, but we must remember that mariners did not then have the modern compass, and depended very much on the coast high-lands to show them the way. That Alexandrian vessel was to become historic, because of one of the two hundred and seventy-six per-

sons it carried, and he one of the prisoners whom Julius transferred to it.

Leaving Myra, either calms or another contrary wind hindered their progress, so that it required many days of weariness and discomfort to sail one hundred and thirty miles to Cnidus. Passing under the island of Crete, the vessel "came unto a place which is called The Fair Havens," even to this day.

"Now when much time was spent, and when sailing was now dangerous, Paul admonished them and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Paul knew by experience much about the perils of the sea; and they soon learned the wisdom of his judgment. But the master of the vessel, and the owner who was on board, thought they knew more than he, and the centurion believed them rather than Paul. So weighing anchor, with a fair breeze, forgetful of the past and careless of the future, perhaps laughing at Paul as a poor sailor, the journey was continued. But without a moment's warning, all was changed. Down from the mountains of Crete rushed a most violent wind which struck the ship and whirled it round. The helmsman and his rudders were powerless. The sea was in commotion. The vessel was tossed upon it and driven before the gale.

Running under a certain island which is called Clauda, where the wind was not so fierce and the water was smoother, the sailors with great difficulty hoisted the small boat which had been in tow; and then passed the ropes around the vessel to prevent if possible leakage and foundering; and then arranged the sails as sailors do when they call a ship lying-to. Thus it drifted from Clauda thirty-six miles in twenty-four hours. The storm continued, increasing in violence. On the day after they left Clauda the vessel probably began to leak, notwithstanding the binding by the ropes, and so "they began to lighten the ship" by throwing overboard the heavy things that were the least necessary. Luke says "the third day we"—sailors and passengers—"cast out with our own hands the tackling of the ship."

Then followed many days of fruitless labor and fatigue with increasing anxiety and confusion. Adding to the terror of the scene was a clouded sky in which "neither sun nor stars in many days appeared." The mariners could not watch the stars to guide their way. They were in constant fear of a dangerous coast. The leaking continued. Luke's brief, sad record is in these words: "All hope that we should be saved was then taken away." Even he shared in the hopeless feeling. Without regular food—and what they had probably in a spoiled condition—

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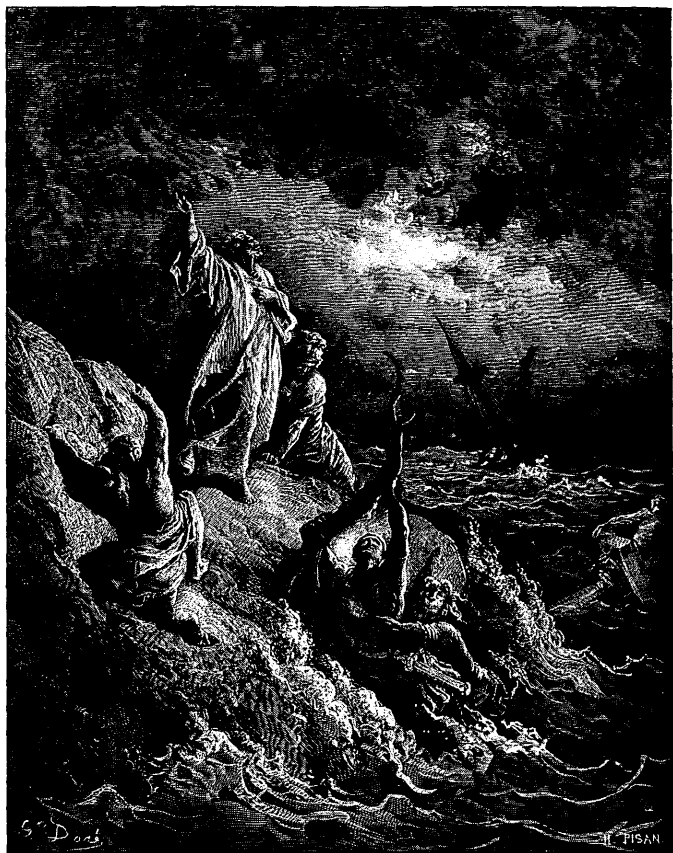


ST. PAUL SHIPWRECKED

Gustave Doré

drenched and cold, despair seized the whole company. But there was one exception—that was Paul. While others were yielding to it, he was engaged in earnest prayer. Neither discomfort nor danger, nor opposition to his counsels, nor these combined could disturb his calmness which was so unlike the fear and anguish about him. There was a great contrast between the reeling ship and his firmness; between the darkness, and the heavenly light within him; between bodily weakness, and spiritual strength; between the despairing cries about him, and his calm voice; between the painted eye on the ship's prow, and the All-seeing Eye upon him; between the ornamental images of powerless false gods, and the Almighty Ruler over all.

Has any painter ever attempted that sublime scene on the Mediterranean suggested by these few words—"Paul stood forth in the midst of them." He first reproved those who had despised his counsel—now shown to have been wise—and thus endangered the lives of all. With dignified tone and manner he cried out, "Sirs, you should have hearkened unto me." But immediately he had a word for all, "Now I exhort you to be of good cheer." All must have thought this very strange. They saw nothing that gave promise of good cheer. They were no more ready to heed his exhortation than they had been his advice. He assured them that there would be no loss of any man's



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life, though there would be of the ship. His confidence must have startled them. Perhaps it inspired a little hope even against hope. But what reason could he give for so bold a declaration? One little word—"For"—confirmed it, as he continued, "There stood by me this night the angel of God, Whose I am and Whom I serve."

Now, as they contrasted his calmness with the storm and their own terror, they could understand the reason therefore; it was his confidence in God. We may think of Paul as having talked of the true God during the voyage as the One Whom he served. With what close attention they listened to what the angel had said—"Fear not, Paul; thou must be brought before Cæsar." "Fear not"—so said Jesus to the Twelve in another storm. So had He spoken in a vision to Paul in Corinth. So in Jerusalem had "the Lord stood by him and said, Be of good cheer, Paul; for thou hast testified of Me in Jerusalem, so must thou also bear witness at Rome." The astonished ship's company was now prepared to believe that Paul was in communication with One greater than Cæsar, and must be an innocent man.

But the angel had not spoken of Paul only, he had given him the authority to declare the safety of others in these words: "Lo, God hath given thee all them that sail with thee." His prayer had not been for himself only. There would have been little satis-

faction in his being saved while witnessing the death of all the rest.

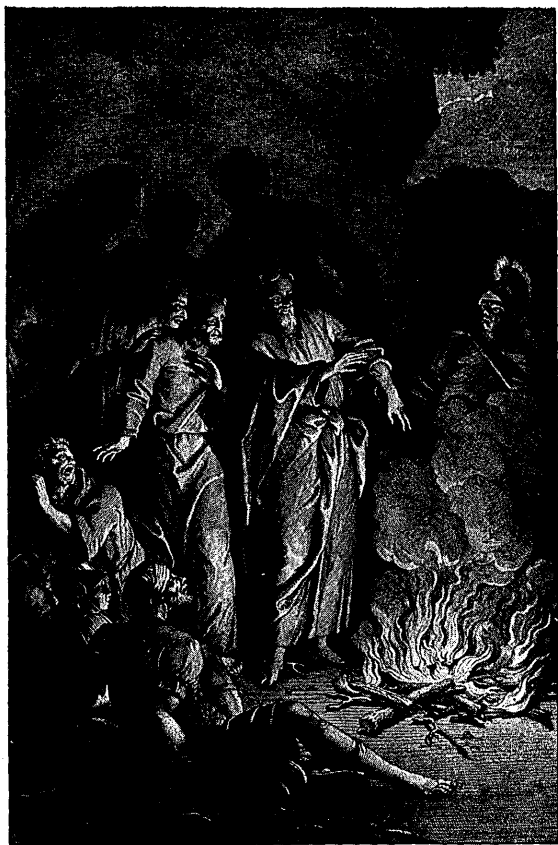
Again he bade them be of good cheer, giving as the reason, "I believe God that it shall be even as it was told me." While the vessel was tossed on the billows helpless and forlorn, Paul had the assurance of the Psalmist when he declared, "The Lord sitteth on the floods, yea the Lord sitteth king forever." Their angry noise did not trouble him. He could say, "Though the waters roar and be troubled, the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." His heart was fixed trusting in God because he could say, "I believe Him." Paul also uttered a prophecy which when fulfilled, would confirm all he said: it was this—"We must be cast upon a certain island."

The prisoner became more than captain or owner or steersman or centurion. In God's sight he was *the* person on that vessel: all others were only sailing with him. Their lives were a gift to him. Were not some souls also given to be his joy and crown long after his journey of life was ended?

The gale continued. Each of fourteen dark days was followed by a darker night, during which the vessel was "driven up and down in Adria." At the last midnight, the practiced ear of the sailors distinguished the sound of breakers from the other sounds

of the storm. By the sounding-lead they found the lessening depth of the sea and knew that land was near. They anchored the ship and "looked anxiously for the day." Then they saw the certain island of which the angel told Paul. The sailors anxious, selfish, unmanly and deceitful, made an attempt to save themselves by lowering the small boat, pretending that they were attending to the anchors. Paul's quick eye and thought detected their purpose to escape. He knew their help was needed. So he exclaimed to the soldiers and centurion, "Except these abide in the ship, ye cannot be saved." The soldiers immediately completed the work the sailors had begun, by cutting the ropes to the little boat which dropped into the sea and drifted away in the darkness, without the disappointed crew. The grey dawn of the morning revealed how near destruction the ship's company had been. Paul's assurances had not quite overcome their terror. Cold and wet, hungry and fatigued and fearful, they were a sad sight. While the day was coming on Paul again stood forth. He spoke of their long fasting and enfeebled condition, and of their need of food—however unsavory it might have become in the leaking ship. He repeated his assurance of final safety by saying, "There shall not a hair fall from the head of any of you." Taking bread and giving thanks to God, in whom he believed and whom he served, he began to





ST. PAUL SHAKING OFF THE VIPER

From an old print

eat. With the good cheer to which he had twice exhorted them, they followed his example. They then lightened the vessel by casting out the cargo of wheat, doubtless water-soaked and useless.

At last they were cheered by the sight of land, though they knew not its name. Discovering a creek, they purposed to enter it and land on the sandy beach. The foresail was set, the anchors taken up, the rudder bands loosened, and the vessel moved. But the fore part was stuck fast in a sand-bank concealed by the waves. Opposing currents struck the hinder part, which was driven to pieces by the violence of the billows. In a few minutes, Paul's word had come true that there should be the loss of the ship.

The soldiers saw that they could reach the land. So could the prisoners. If they escaped the soldiers would be severely punished by Roman authority. So they proposed to kill all the prisoners, thus dyeing the waters dashing over the breaking ship with the blood of those who had helped to save them from drowning. "But the centurion, willing to save Paul, kept them from their purpose." Once more could be said to Paul, "Lo, God hath given thee all them that sail with thee." The centurion gave orders that all the soldiers who could, should plunge into the water and swim to the shore. Not only they, but all escaped safe to land. From Paul's fourth shipwreck he was saved.

CHAPTER XXXIV

Island of Malta—"Toward Rome"—In Prison

ON reaching land, it was found that the island was Melita, now called Malta. It was then uncultivated and covered with forests. It had not the dense population of to-day. The people were called barbarians, but they were better than many such so-called now. They showed their kindly spirit and welcome to the ship's company by building a fire to relieve the discomfort and suffering from rain and cold. That fire will never be forgotten. It is well remembered by every child who reads or hears the story of Paul's shipwreck. He whose voice bade his companions to be of good cheer on the sea, did what he could to make them so on the land. Ready to do his part, or even more, for the comfort of all, he gathered sticks of wood and placed them on the fire. Hidden among them was a torpid viper, which was revived by the heat. Its first act was to fasten itself on his hand, piercing it with its poisonous fang. The rude islanders were filled with horror. They well knew the usual effects of a viper's sting. They watched for the



ST. PAUL HEALING PUBLIUS *From an old print*

immediate swelling of his arm and other signs of poison throughout his body, which would end in death. They believed him to be guilty of murder or some other great crime, and that the viper was an instrument of punishment even though he had escaped the dangers of the sea. But when he shook it off from his arm into the fire, and they saw it had done him no harm, they thought, as had the people in Lystra, that he was a god, and that neither sea nor viper could destroy him. We feel sure that he at once denied this and spoke of the True God as he did to the Lystrians who were ready to render him idolatrous worship.

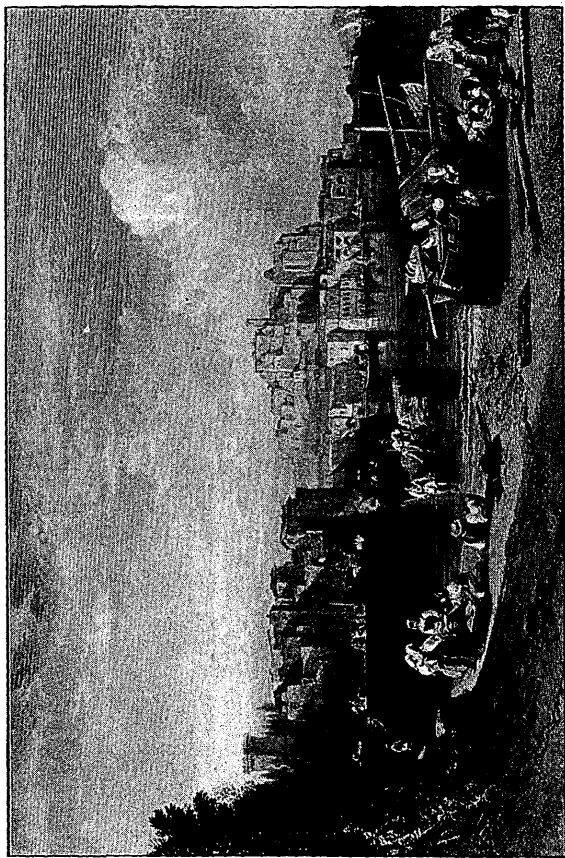
Paul did great and many wonders in the name of Him who had protected him from death. Publius was the governor of the island. For three days he cared for the shipwrecked strangers. His father was suffering from a terrible disease. Paul visited him, and put his hands upon him praying to God Who healed him. The wonderful news quickly spread throughout the island. Other sick came to him and were healed. In return for all this the islanders did what they could for the comfort of Paul and his companions during the three months of their stay, and supplied comforts and needs for the continued journey.

Again they sailed for Italy. Again the Apostle of Jesus Christ was carried in a ship named after heathen

divinities, Castor and Pollux, reminding him of idolatry wherever he went. Landing at Syracuse on the island of Sicily, where the vessel tarried three days, we may suppose Julius allowed Paul to go ashore as he had at Sidon. In the mixed population he would find opportunity to preach the Gospel "to the Jew first and also to the Gentile"; and so founding, as tradition tells us, the first Sicilian Church.

An unfavorable breeze directed his ship's course to Rhegium, a city whose imagined protectors were the gods after whom the ship was named. Paul sailed on the bay of Naples, then as now noted as one of the most beautiful of earthly scenes. Vesuvius, as quiet as the day was calm, was decked with its vines of green. No one thought of the hidden fires beneath it that would soon destroy the fair but wicked cities of Pompeii and Herculaneum at its base, as those from heaven destroyed Sodom and Gomorrah. Little did Paul or the wife of Felix, who had so lately met in Cæsarea, think that she and her child would perish together in the awful catastrophe.

As the Castor and Pollux landed at Puteoli, among the idlers and merchants crowding the pier, were Christians, the most cheering sight to Paul, desiring him to tarry seven days. Italian Christians had long looked for a visit from the Apostle, but not in chains. The news found a rapid way to Rome, where was



PUTEOLI

From an old engraving

formed a plan to give him a joyous welcome even before his eyes beheld the city.

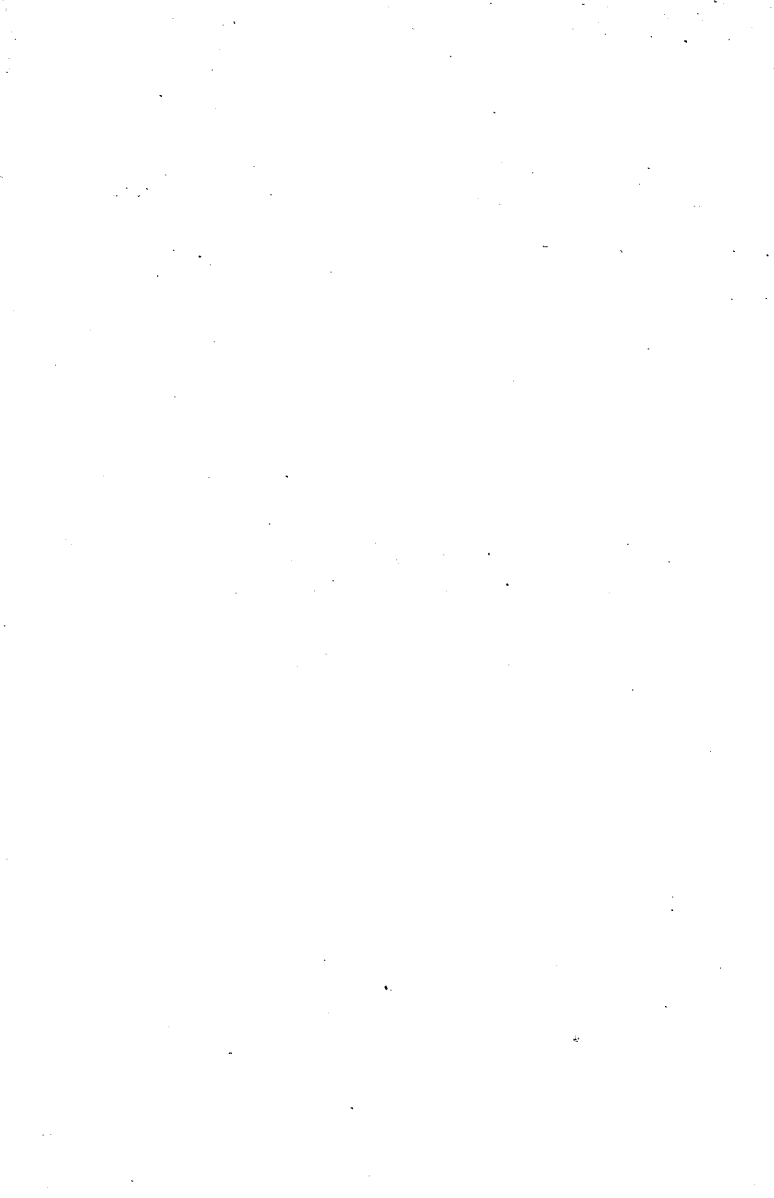
The Appian Way was the great road leading to Rome. Along it Paul walked, an old man, a prisoner led by a chain, shattered by years of labor and suffering, just escaped from shipwreck, not knowing what trials of body and spirit he had yet to endure. No marvel if he who had been strength to others on the sea, was exhausted, weak and despondent on the land. He passed through villages of which only fragments of pavements and tombs remain; and by vine-clad hills and water courses lined with willows. Wearily he crossed the Pontine Marshes. He reached Appii Forum, then known as the meeting-place of vulgar crowds; but now remembered for a meeting of another kind. Hither Christians from Rome, on hearing of his coming, hastened forty miles to greet him. Among them were doubtless some he had known in the far East, little dreaming that they would one day meet him in circumstances so changed—their loved Apostle in bonds. Ten miles further on, at a place called Three Taverns, he met another company waiting to welcome and honor him, "whom, when Paul saw, he thanked God and took courage." With a lighter heart he went the remaining seventeen miles of his journey.

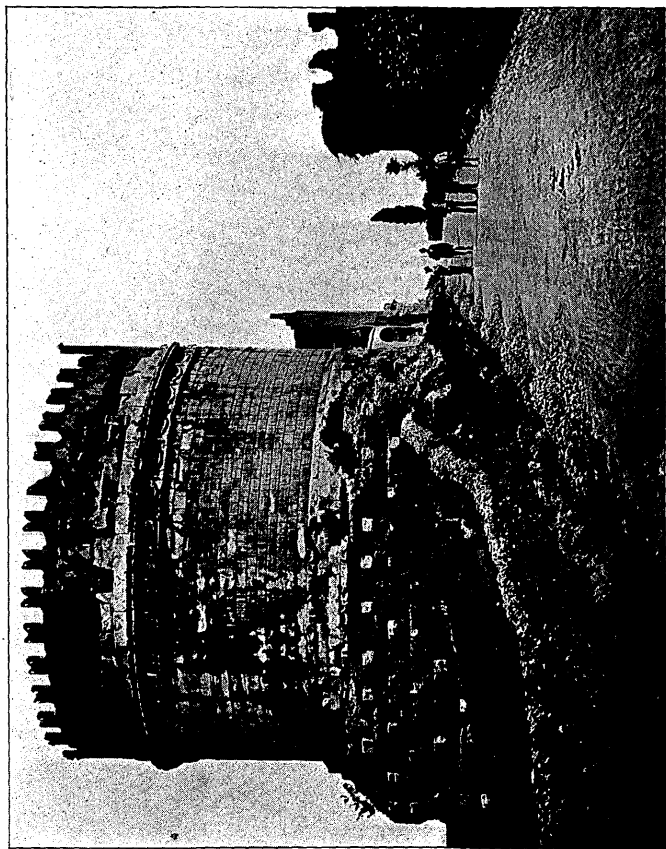
At last from a summit he gained an extensive view

—of towns and villas on neighboring hills; of gardens and aqueducts; of roads from every direction meeting in a common centre—the great city of Rome. From that summit it was only a confused mass of buildings; for he could not distinguish the streets and open squares; nor hovels from palaces, theatres, colonnades, baths and temples.

As he approached the city he met the signs of busy life—the varied costumes of many nations, and of the different classes of Romans; laborers, beggars and soldiers; wayfarers and horsemen; the gay and rich in palanquins carried by men, and those in carriages drawn by horses. Among them all, none cared for the forlorn prisoner. If they noticed him at all, it was with a feeling of pity or contempt for a supposed convict on his way to meet his just due of imprisonment or execution.

Paul entered Rome in March, A. D., 61. Passing under the arch of Porta Capena, he was led by his chain along the Via Sacra, which was more worthy of the name after his feet, weary and sore, had trodden it. No Roman general who had passed over it in pomp and pride, could compare with him in greatness. The richest trophies of war ever carried over it were poverty itself compared with the treasures he bore. Beneath his soiled and tattered prison garb was concealed more of royalty than ever wore the purple





From a photograph

APPIAN WAY
Tomb of Cecilia Metella

robe. No victor's car carried him; but though a captive in the eyes of men, he was a glorious conqueror in the sight of God.

The Forum was the heart of Rome, the centre of its interests. There was the golden milestone where met the roads from all its provinces. Paul was probably led from there to the barracks of the Pretorian troops, the pride of the Roman army. The prefect then in command was Afranius Burrus, a noble-minded Roman and humane officer.

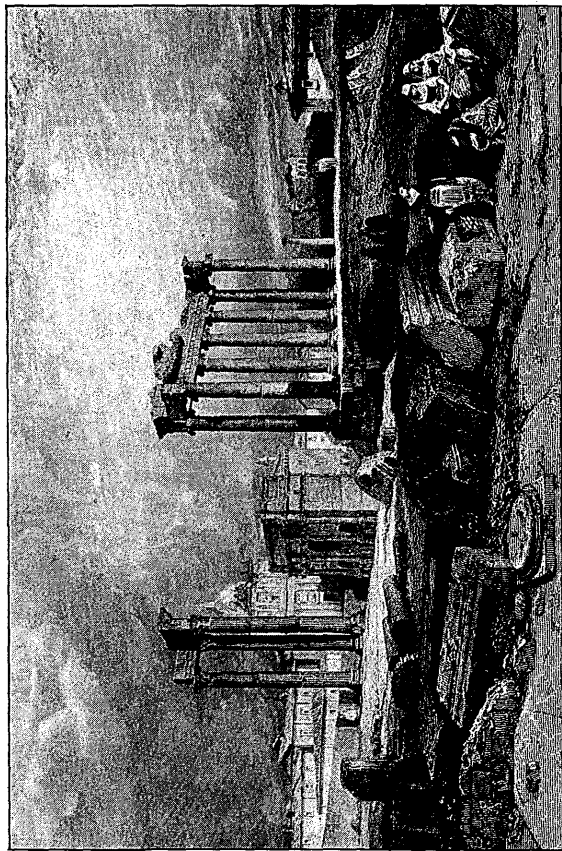
If Julius delivered Paul to his keeping, it was most fortunate. In so doing he would certainly tell Burrus of the Apostle's life while with him, and of his belief in his innocence. But this would not secure his liberty. For two long years Paul waited for the trial that should have been held immediately, and set him free.

Paul's prison life in Rome was not such as he had experienced in Cæsarea. He was permitted to live in a hired house, but was compelled to have the constant attendance of a guard. This must have been exceedingly annoying to an active spirit like his, prompting him to *go about* doing good, as his Master did. His voice was not heard in the synagogue, nor street, nor market-place, nor schoolhouse, as it had been in other cities. His hired house was the meeting-place. There was always one whom he could teach—the guard at his

side. Having a different one every few hours, many had the opportunity of learning Christian truth, and of seeing the Christian spirit in him. His character was a great contrast to that of many with whom they had to do; and his teachings were very different from any they had ever known. Many of them became Christians. In the soldiers' barracks there was a Christian band. Its influence extended even to the royal palace: there were "saints in Cæsar's household."

But soldiers were not the only listeners to Paul in his home. While Jews were his enemies, probably influencing the emperor against him, Gentiles visited him and welcomed his teachings. They were chiefly of the poor and lower classes, and slaves. He had the companionship of some of his old friends. Timothy and Luke, Aristarchus and others were still his helpers; coming to him for instruction, and then carrying messages to the churches he had established, and bringing report of their condition. Sometimes he had visitors from those churches, bringing Christian greetings and money for his needs. Sometimes they carried back letters of affection and instruction, which are known as the "Epistles of the Captivity."

We have little definite knowledge of Paul after his two years' imprisonment. Tradition begins where Luke's history ends in the Book of Acts. It is supposed that he was acquitted of the crimes with which



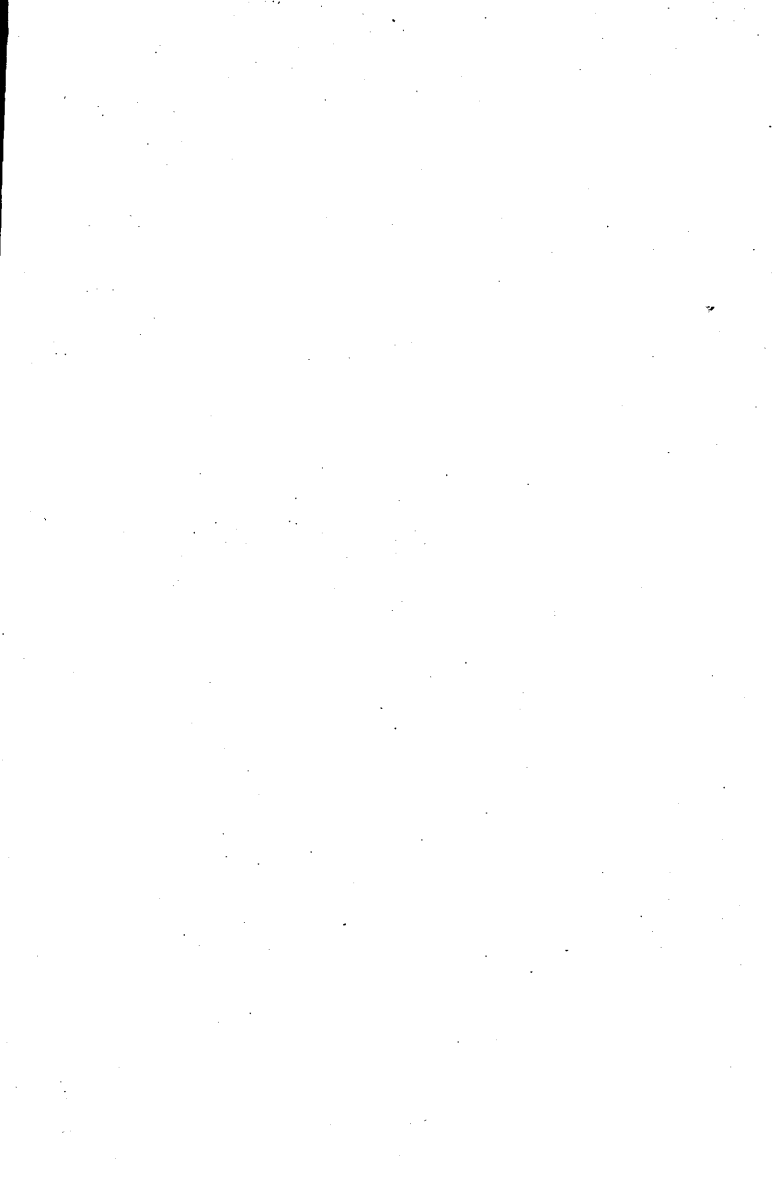
ROMAN FORUM IN RUINS *From an old engraving*

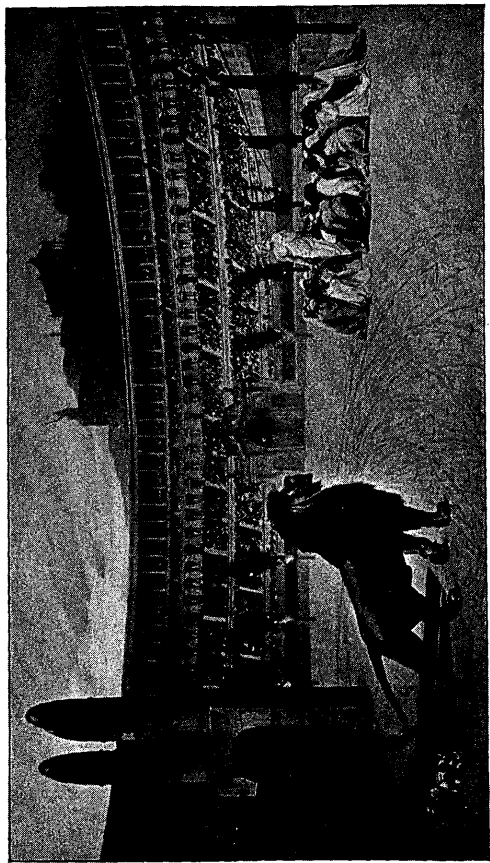
he had been charged, and for which he had long suffered. Being set at liberty, he made other missionary journeys; some claim as far as Spain and even England, though this is very uncertain. From his letters, we know he went to Asia Minor, visiting old churches and perhaps founding new ones. Once more he preached the Gospel under the shadow of the temple of the goddess Diana at Ephesus; and again he looked across the Hellespont to the once heathen Europe, but where now many churches called him their Christian Father.

CHAPTER XXXV

The End

It was on the 19th of July, A. D., 64, that a terrible fire broke out in Rome. It raged six days and seven nights, destroying temples and palaces and homes of every kind of the rich and poor, who had to seek shelter even in tombs of the dead. It is believed that Nero himself set fire to the city. Acting the part of a buffoon, he played upon a musical instrument while the city was burning; careless of the terror he beheld, and deaf to the shrieks of his wretched people. He charged innocent Christians with the burning of Rome. Then followed most bitter persecution. Multitudes of them were tortured to death. Some were disguised in the skins of bears and wolves, and, in the presence of twenty thousand spectators in the Colosseum, mangled to death by famished dogs. Others were nailed to crosses, doomed to a lingering death of agony and shame. Others were covered with pitch and set on fire—living torches—illuminating the garden of Nero who mingled with the mob, dressed as a charioteer, driving heartlessly among his agonized victims.





THE CHRISTIAN MARTYRS IN THE COLOSSEUM *J. L. Gerome*

Paul was called the ringleader of the Christians. It is imagined that he was charged with exciting them, before he left Rome, to the burning of the city. He was brought back and imprisoned a second time—not in his own hired house, but in a dungeon of the Mamertine prison, still pointed out near the ruins of the Roman Forum. It is the oldest building in Rome. Two cells remain. They are only six and one-half feet in height. There is a circular opening at the top through which prisoners were let down. At last there was a form of trial. Paul made a defence, but it made no impression on the magistrate and jury before whom he was tried. He was sent back to prison.

During Paul's second imprisonment, he had very few friends to cheer him. They feared to go near him lest they should be compelled to share his fate. There was one whom he longed to see: it was Timothy then in Asia. To him he wrote the last of the "Seven Epistles of the Captivity." It was the last letter he ever wrote. It is tender and beautiful. He begs Timothy, "Do thy diligence to come unto me shortly." If he waited, it might be too late. He said, "Only Luke is with me"—the beloved and ever faithful physician and friend. Then he added, "Take Mark, and bring him with thee"—that same John Mark who had once left him, but to whom he would now show the kindest of feelings.

Then there was a request which seems strange as a part of the Bible, but is an interesting hint of Paul's condition: "The cloak that I left at Troas with Carpus, bring with thee, but especially the parchments." We think of "the cloak" as his only one, a large, rough, sleeveless traveling garment which had done much service; and as one of his only two possessions. In his flight he had been compelled to leave it at Troas. Settled in his prison-home for life he wanted it again. He knew by experience what winter meant in that gloomy cold cell, with its rocky floor—a great contrast to the palace above him. Sixty-eight years of age, his body no longer had the glow of youth; it was weakened by age and suffering. What memories he had of that cloak. It is very likely he had woven it with his own hands from the black goats' hair of his own Cilicia; and that it had been his companion in circumstances of joy and sorrow—water-soaked in the Taurus mountain torrents and in the sea of Adria; covered with dust on Asiatic plains and Italian roads; stained with the soil of travel; his shelter when sleeping under the starry open sky, and infolding his bruised body in the sleepless inner prison in Philippi.

Paul wanted not only "the cloak," but even more "the parchments." These were rolls of skin on which portions of the Scripture were written—a very small

part of the Bible as we have it, but very precious to him. They had been his companions even more than the cloak. Perhaps he had used them with his father and mother and sister in Tarsus; and studied them in the school of Gamaliel; and in his lodging-places, glancing at them as he paused a few moments in the weaving of goats' hair; and carrying them from house to house explaining them to all who would listen. How he missed them in the long dark days and the darker evenings in his dungeon. What a joy and encouragement if he could have a portion of Isaiah, or some of the Psalms of David written in affliction.

It was in this letter that Paul summed up his life in the memorable words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The last words which we have of Paul are the benediction which closes his letter to Timothy: "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

At last Paul was taken from his dungeon to the place of trial before magistrate and jury. We know but little of it. Tradition helped by imagination gives us a picture of unjust judgment, and sentence of death by beheading. Guarded by centurion and soldiers he was led out of the Rome he had longed to enter as an Apostle, which he still was. Passing through the gate

now called by his name he was led three miles, followed by a rabble whose morbid curiosity and hatred of Christians made them delight in horrible tragedy. The fatal spot was reached, the command was given to the executioner, the prisoner kneeled, the sword flashed, and the sacred head rolled in the dust. Paul had finished his course. We may think of him as repeating, before the fatal stroke, the words he had heard from Stephen as he witnessed his martyrdom, "Lord Jesus, receive my spirit." In no mere vision, of which he wrote to Corinthian Christians, but in a glorious reality, he was "caught up into paradise," to meet Him Who revealed Himself near Damascus as the persecuted Jesus of Nazareth. From that hour until his death, the changed persecutor gloried in the title by which he called himself, "Paul an Apostle of Jesus Christ."

So the tyrant emperor of Rome had his pretended revenge, and the apostle entered on his glorious reward.

Nero and Paul—history furnishes no other two names so contrasted as these. Living at the same time and in the same city, that contrast appears all the greater. It is hard to picture the unlikeness in their characters; the gross wickedness of the one, and the beautiful goodness of the other.

Before Nero was thirty years of age he was guilty

of almost every sin against which Paul had preached, without any of the virtues which he exhorted men to practice. He was not only a robber, liar, drunkard and glutton, but most of all a murderer again and again. He poisoned the noble boy who had a right to the throne, whose sister he married, treated her brutally, and ordered her to be slain. He killed his second wife by a kick. He planned to take the life of his mother by loosing the rafters of her bed-chamber, that they might fall upon her. Failing in this, he planned a yacht in which she was to sail, so that it would fall to pieces and she be drowned. This failing, he ordered a servant to end her life with a dagger. We have already noticed his treatment of Christians. All this was before he was twenty-five years of age.

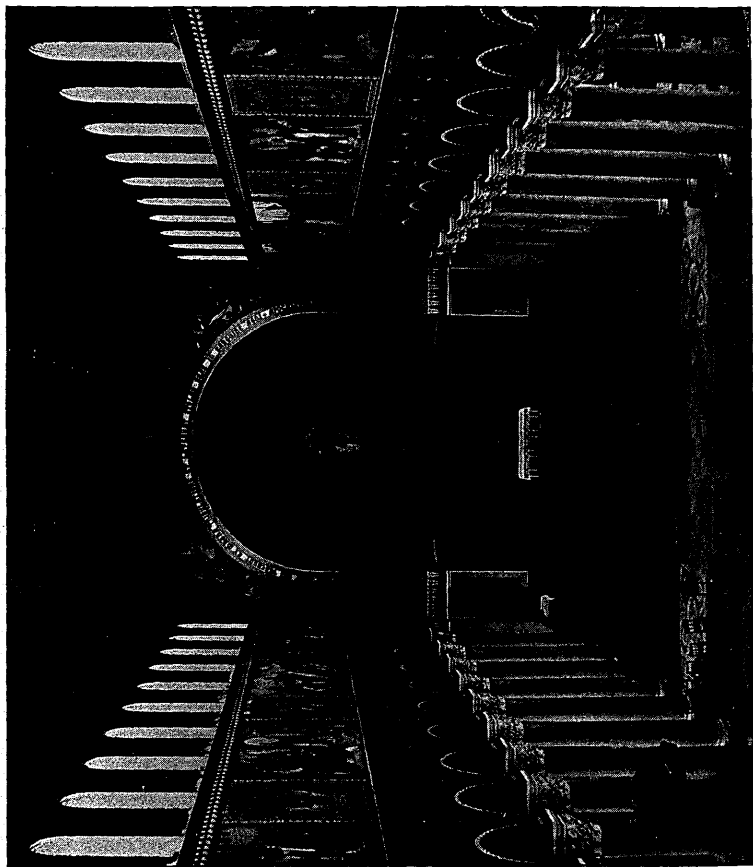
Nero is remembered as frivolous, selfish, always seeking his own pleasure, vain, ungrateful, cruel and vicious, ever increasing in wickedness as he grew older, until he became the worst of men. He disgraced the names of emperor, friend, son, husband, Roman, and even of man, in the sum of all his villainies. For him no vice was too mean; no crime too great. His name is but another for dishonor and shame. It became a cursed one in Rome. His reign of terror came to a sudden end. Learning of revolt against his rule at home and rebellion in other provinces, he planned yet other schemes of butchery,

poison, fire and destruction by wild beasts. But he soon learned of the bitterness of feeling against him, and that his power was gone. Every officer in whom he had trusted turned against him: his palace was deserted by guards on whom he depended for protection: he was robbed of golden treasure by his attendants: he was terrified by dreams and haunted by the conscience he had vainly tried to stifle. He sought a hiding-place. Fleeing barefooted and in disguise he heard the soldiers, who had obeyed his bidding, cursing his name. Learning that the Senate had determined to punish him with something of the cruelty he had shown to others, he placed to his throat a dagger which was driven by a slave. Such was the tragic end of a life of tragedy.

The life of Nero is a dark background for that of Paul, who, having noble traits in youth, had nobler in Christian manhood. He was ambitious, but his early mistaken ambition was at last sanctified. His mistaken zeal in the persecution of Christians he greatly mourned, and became yet more zealous in the Christian cause. Most unlike Nero, the longer he lived, the more he illustrated the royal law of love to God and love to man.

In this volume the attempt is made to show something of what manner of man Paul was, and what manner of life he lived. We have seen something of



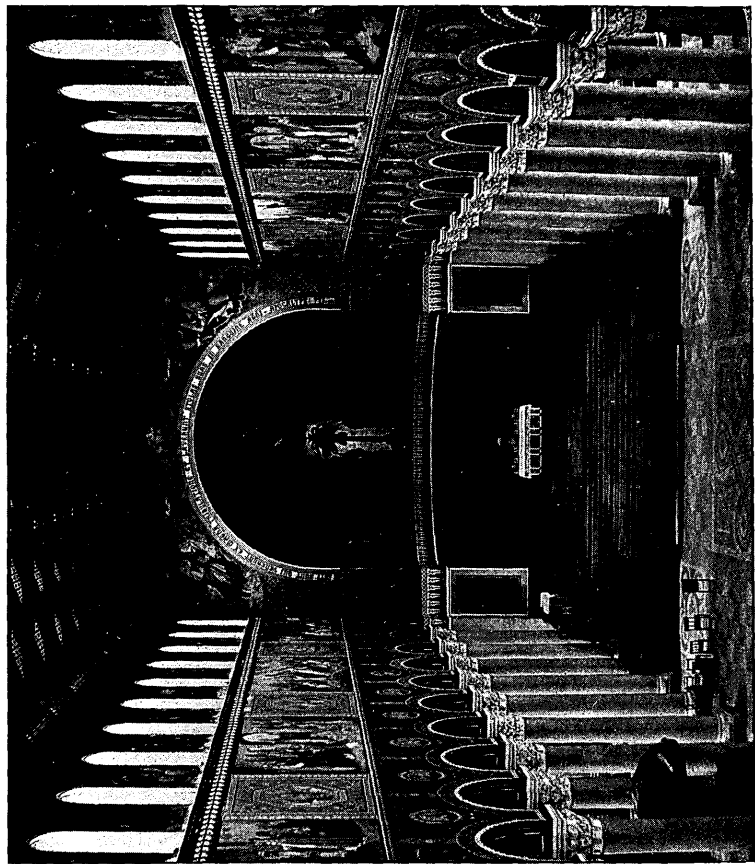


From a photograph

"OLD ST. PAUL'S" IN ROME

his labors, constant and earnest, as a teacher, a pastor and an apostle; in the synagogue, on the street, from house to house, among all classes of people—the rude and the refined, the ignorant and the learned, Jewish believers in the true God, and Pagan idolaters. Meanwhile in poverty he labored with his own hands for his daily bread; and this in weakness and weariness, and painfulness; from cold, hunger, thirst and illness.

But this was not the full measure of his sufferings of body and mind. Stoned at Lystra; three times beaten with Roman rods at Philippi and elsewhere; five times scourged with Jewish thongs; hunted and haunted by a Greek mob at Ephesus; seized by furious Jews at Corinth and Jerusalem; fleeing from city to city in the darkness; a toiling pilgrim on cold, rugged mountains and hot, dusty plains; crossing swollen rivers and water-courses; shipwrecked again and yet again; tossed a day and a night on a stormy sea; in prison for years, at Philippi, Jerusalem, Cæsaræa and Rome; in danger from mountain brigands and other lawless banditti in the wilderness, and from pitiless magistrates in the city; plotted against by Jews and Pagans; falsely accused of outrageous crimes and called a pestilent fellow; numbered with malefactors and punished as such; his person slandered, his teachings opposed; “in deaths oft,” “killed all the day long,” despairing of life until at last it ended



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in an ignominious death—such were some of the trials which Paul endured.

But there were yet others for his unselfish and loving soul. He had a heart full of tender sympathy for others. He was anxious for all the churches he established. Those at Corinth and Galatia were especially a sacred burden to him. He was saddened by professed Christians without the Christian spirit, some of whom were unfriendly to him. He had a keen sense of insult and injustice when treated with contempt and scorn by those whom he sought to bless. "Without were fightings, within were fears." Nervous and sensitive, no wonder that sometimes he burned with indignation; and that in fear and trembling and tears he was cast down; and at times life itself seemed a burden.

But this alone would be a very imperfect view of Paul. He himself would not have us dwell on these things. He tells us he was "not in despair," "not forsaken," "not destroyed." Though his outward man seemed to be perishing from day to day, the inward was renewed with ever-increasing power. His heaviest afflictions were lightness itself compared with his future glory. His inner vision was so much keener than his outward, that he seemed not even to "look at the things which are seen" by mortal eyes.

What elements we find combining in the making of

his character—courage with courtesy; dignity with humility; strong passions with self-control; love for his fellow-men with supreme affection for his God; as the teacher of the greatest minds, and the simplest; as the greatest of preachers, reformers, and missionaries; as the chief inspirer of Christian labor; as the wisest of human writers; above the Twelve Apostles, though calling himself unfit to be an Apostle; greatest of all the saints, though judging himself the least of all; he is the noblest figure, Christ only excepted, in human history, which he has had no small part in making.

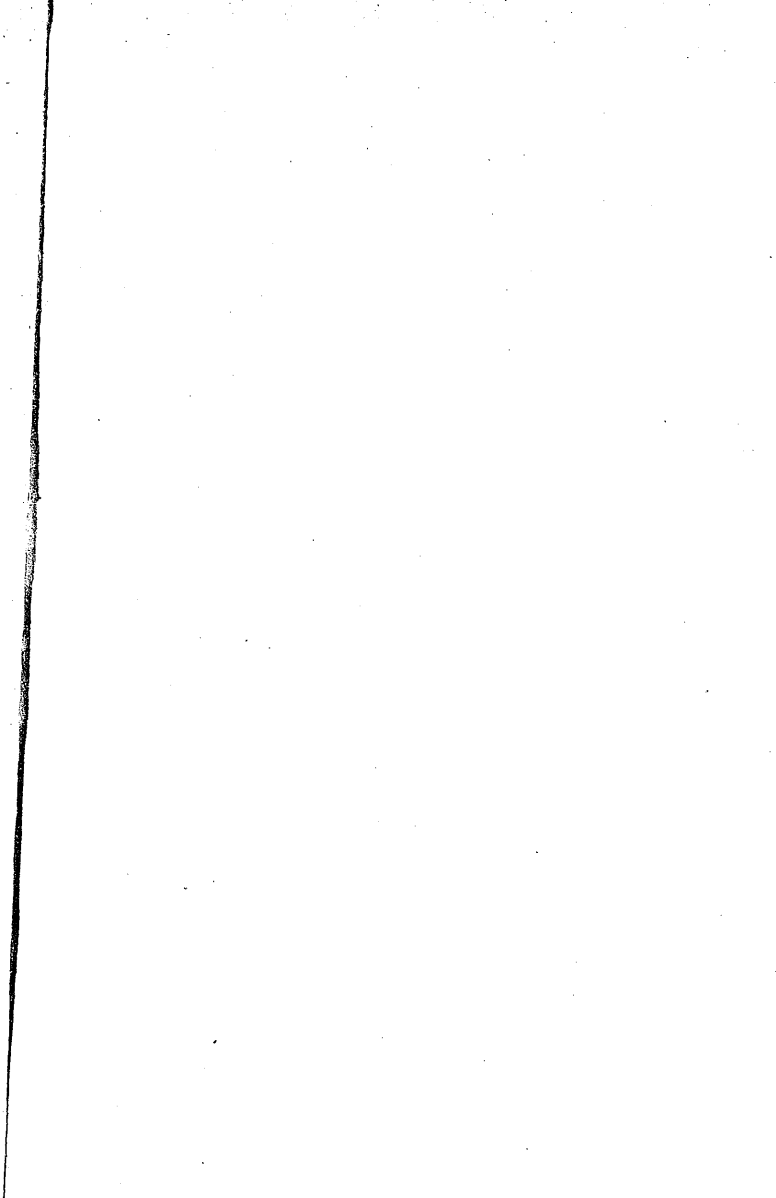
We have caught many views of that figure, always pointing upward to the Apostle's God. Protected by Him, he confronted mobs of human demons. He boldly yet justly passed judgment on his guilty judges, who might fittingly have changed places with him, as they did in the mind of the Infinite Judge of all. Never quailing before kings, they trembled before him. He was evermore royal because loyal to the King of Kings, to whose throne he was bound with a golden chain more closely than to his Roman guard by one of shame. It reached down to his dungeon, which became the cage of a singing bird.

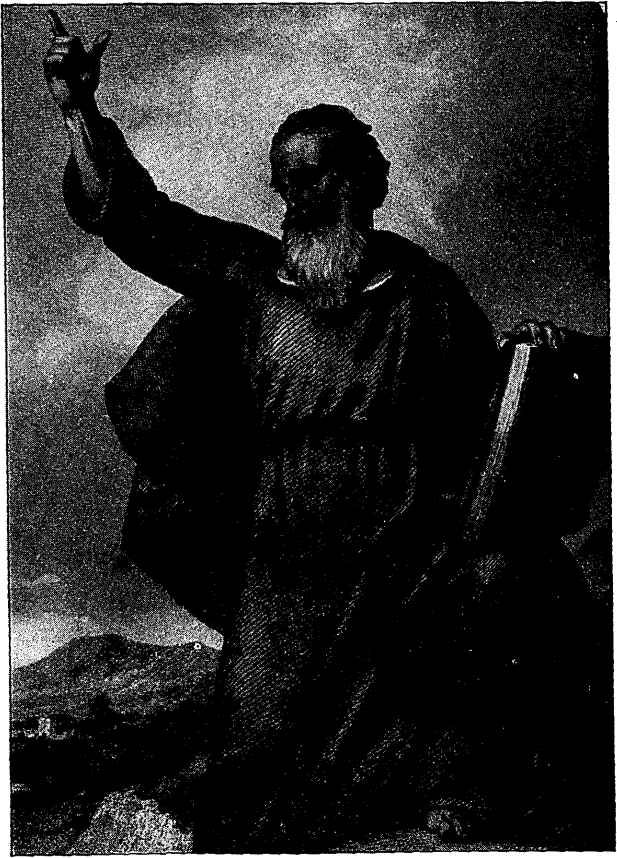
The history of the Church of Christ on earth cannot be written without the name of Paul; nor can that of the world. In many ways while both shall last, it

will be kept in everlasting remembrance. Many a Christian home contains its Paul. After two thousand years, cities and towns in countries of which Paul never knew keep his name ever fresh. No sooner did Africa begin to stretch forth her hands unto God than one of its streams was consecrated by his name, as are islands in the Indian and Pacific Oceans. Damascus once closed all her gates against him, but now welcomes the traveler through the gate of St. Paul. Antioch and Rome thus cherished his memory. By that name many an humble Parish Church and grand Cathedral are known. Little did Nero dream of "St. Paul's in Rome." In all these the words of Paul echo every Sabbath for tens of thousands of worshipers.

Paul wears the crown which he said was laid up for him, and points to others awaiting those who like him follow the Lord.

"He who can part from country and from kin,
And scorn delights, and tread the thorny way,
A heavenly crown through toil and pain to win,—
He who
Fights the good fight, and when at last the day
Of fiery trials comes, can nobly fall,—
Such were a saint, or more, and such the holy Paul."



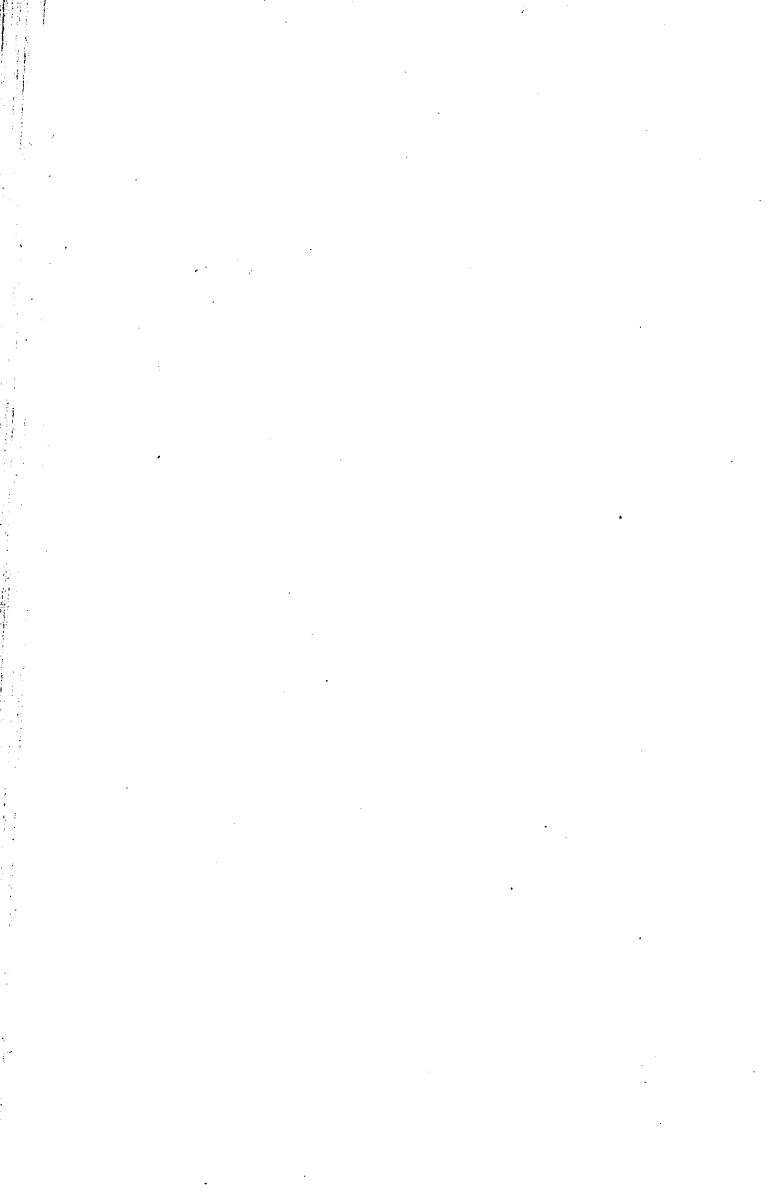


ST. PAUL THE APOSTLE

Artist unknown

Chronology of the Life of St. Paul as given by Alford

	A. D.
Ascension of Christ	30
Stephen Stoned	37
Paul's Conversion	37
Paul's First Journey to Jerusalem	40
Paul's Arrival at Antioch	41
Death of James	44
The Famine	44
Paul's Second Journey to Jerusalem	44
Paul's First Missionary Journey	45
Paul's Third Journey to Jerusalem, to the Apostolic Convention	50
Paul Commences the Second Missionary Journey	51
Paul Arrives at Corinth	53
Paul's Fourth Journey to Jerusalem, and Third Missionary Journey	54
Paul's Abode at Ephesus	55
Paul's Fifth Journey to Jerusalem, and Imprison- ment	58
Paul is removed from Cæsarea to Rome	61
Paul's Imprisonment of two years in Rome	61 to 63



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